The TRUE

WAY TO HAPPINESS,

In a Serious TREATISE,

SHEWING

I. What Converſion is not, and correcting ſome Miſtakes about it.
II. What Converſion is, and wherein it conſiſteth.
III. The Neceſſity of Converſion.
IV. The Marks of the Unconverted.
V. The Miſeries of the Unconverted.
VI. Directions for Converſion.
VII. Motives to Converſion.

By *Joſeph Alleine* late Preacher of the Goſpel at *Taunton* in *Somerſetſhire.*

LONDON, Printed, and are to be ſold by *Nevil Simmons* at the *Princes Arms* in St. *Pauls Church-yard*, 1675.

AN EPISTLE TO THE READER.

He that hath an Ear to hear let him hear.

Precious Souls,

THere *is that* Life *and* Light *and* Love *in every* true Believer, *but especially in every* Faithful Minister *of Christ, which engageth them to long and labour for your Salvation.* Life *is communicative and active. It maketh us sensible that Faith is not a fantasie, nor true Religion a stage-play, nor our hopes of our eternal happiness a dream. And as we desire nothing more for our selves, than to have more of the Holy Life which we have, alas in so small a measure; so what is it that we should more desire for others? With the eye of an infallible (though too weak)*

faith, we see *the heaven which you neglect, and the blessed souls in Glory with Christ, whose companions you might be for ever: we see the multitudes of souls in Hell, who came thither by the same way that you are going in: who are shut out of the glorious presence of God, and are now among those Devils that deceived them, remembring that they had their good things here,* Luk. 16. 25. *And how they spent the day of their visitation, and how light they once set by God, by Christ, by Heaven, by Mercy, whilest Mercy was an earnest solicitour for their hearts: And with our bodily eyes we see at the same time, abundance of poor sinners living about us, as if there were no God, no Christ, no Heaven, no Hell, no Judgment, no nor Death to be expected; as if a man were but a master beast, to rule the rest, and feed upon them, and perish with them. And if it were your own case, to see what souls do in Heaven and Hell, and at once to see how unbelievingly, carelesly and senselesly most men live on earth, as if there were no such difference in another world, would it not seem a pitiful sight to you? If you had once seen the five brethren of* Dives *on earth, eating, drinking laughing and merry cloathed and faring daily with the best, and at the same time seen their brothers soul in Hell, begging in vain for a little ease, and wishing in vain that one from the dead might go warn his brethren that they come not to that place of torment, would it not seem to you a pitiful sight? would not pity have made you think,* [Is there no way to open these Gentlemens eyes? No way to acquaint them what is become of their brother, and where *Lazarus* is, and whither they themselves

are

are going? No one driveth or forceth them to Hell, and will they go thither of themſelves? and is there no way to ſtop them or keep them back?] *Did you but ſee your ſelves what we ſee by faith (believing God) and at once beheld the Saints in Heaven, the loſt deſpairing Souls in Hell, and the ſenſleſs ſenſual ſinners on earth, that yet will lay none of this to heart, ſure it would make you wonder at the ſtupidity of mankind. Would you not ſay, O what a deceiver is the Devil that can thus lead on ſouls to their own damnation? Oh what a cheater is this tranſitory World, that can make men ſo forget the world where they muſt live for ever! O what an enemy is this fleſh, that thus draweth down mens ſouls from God! O what a beſotting thing is ſin that turneth a reaſonable ſoul into worſe than a beaſt! what a bedlam is this wicked world, when thouſands are ſo buſily labouring to undo themſelves and others, and gratifying the Devil, againſt the God and Saviour, who would give them everlaſting bleſſed life.*

And as we have ſuch a ſight as this by Faith *to make us pity you, ſo have we ſo much* taſte *of the* goodneſs *of God, the* ſweetneſs *of his waies, and the* happineſs *of believrs, as muſt needs make us wiſh that you had but once tried the ſame delights, which would turn the pleaſures of ſin into deteſtation. God knoweth that we deſire nothing more for* our ſelves, *than the* Perfection *and* Eternity *of this* holineſs and happineſs *which we* believe and taſt. *And ſhould we not deſire the ſame for you?*

And being thus moved with neceſſary pity, we ask of God, what he would have us to do for your ſalvation. And he hath told us in ſcripture that the preaching of his Goſpel to acquaint you plainly

with the truth, and earneſtly and frequently intreat you to turn from the fleſh and world to God by Jeſus Chriſt, is the means with which his grace is ready to concur for your ſalvation, when obſtinate reſiſtance cauſeth the Holy Spirit to forſake the ſinner and leave him to himſelf, to follow his own Counſels, Luſts and Wills.

In this hope we undertook the Sacred Miniſtry, and gave up our ſelves to this great and moſt important work: in the great ſenſe of our unworthineſs, but yet in the ſenſe of your ſouls neceſſity. We were not ſuch fools at our firſt ſetting out, as not to know it muſt be a life of labour, ſelf-denial and patience, and the Devil would do his worſt to hinder us, and that all ſorts of his inſtruments would be ready to ſerve him againſt our labours, and againſt your ſouls. Chriſt *our* Captain *ſaved us by* Patient Conqueſt, *and ſo muſt we ſave* our ſelves and you: *And ſo muſt* you ſave your ſelves *under Chriſt, if ever you be ſaved. It was no ſtrange thing to* Paul *that bonds and afflictions did every where abide him, nor did he account his life dear that he might finiſh his courſe with joy, and the Miniſtry committed to him by the Lord,* Acts 20. 23, 24. *It was no ſtrange thing to him to be* forbidden to preach to the Gentiles that they might be ſaved, *by ſuch as were* filling up the meaſure of their ſins, *and were under Gods* uttermoſt wrath *on earth,* 1 Theſ. 2. 15, 16. *Devils and Phariſees, and moſt where they came, both high and low, were againſt the Apoſtles preaching of the Goſpel, and yet they would not ſacrilegiouſly and cruelly break their Covenant with Chriſt, and perfidiouſly deſert the ſouls of men; even as their Lord for the love of ſouls, did call*

Peter

Peter Satan, *that would have tempted him to ſave his life and fleſh, inſtead of making it a ſacrifice for our ſins*, Mat. 16. 23.

What think you ſhould move us to undertake a calling ſo contrary to our fleſhly eaſe and intereſts? Do we not know *the way of* Eaſe *and* Honour, *of* Wealth *and* Pleaſures, *as well as others? and have we not* fleſh *as well as others? Could we not be content that the Cup of reproach and ſcorn and ſlander and poverty and labours, might paſs from us, if it were not for the will of God and your ſalvation? Why ſhould we love to be the loweſt, & trodden down by malignant Pride, and counted as the filth of the world and the Off-ſcouring of all things, and repreſented to Rulers whom we honour as ſchiſmaticks, diſobedient, turbulent, unruly, by every Church uſurper, whom we refuſe to make a God of? Why give you not over this preaching of the Goſpel, at the will of Satan, that is for the everlaſting* ſuffering *of* your ſouls, *under the pretence of making* us ſuffer? *Is not all this that you may be converted and ſaved? If we be herein beſides our ſelves, it is for you. Could the words of the ignorant or proud, have perſwaded us, that either your wants and dangers are ſo inconſiderable, or your other ſupplies and helps ſufficient, that our labours had been unneceſſary to you, God knoweth we ſhould have readily obeyed the* ſilenſing ſort of Paſtors, *and have betaken us to ſome other land where our ſervice had been more neceſſary. Let ſhame be the hypocrites reward who taketh not not the ſaving of ſouls, and the pleaſing of God, for a ſufficient reward, without Eccleſiaſtical Dignities, preferments, or worldly wealth.*

I have told you our motives: *I have told you*

our business and the terms of our undertaking. It is God and you sinners that next must tell us what our entertainment and success shall be. Shall it be still neglect, and unthankful contempt, and turning away your ear and heart, and saying, we have somewhat else to mind? Will you still be cheated by this deceiving world? And spend all your days in pampering your guts, and providing for your flesh that must lie rotting very shortly in a grave? Were you made for no better work than this? May not we bring you to some sober thoughts of your condition, nor one hour seriously to think whither you are going? What! not to one awakened look into the world where you must be for ever? Nor one heart-raising thought of the everlasting Glory? Not one heart-piercing thought of all your Saviours love, nor one tear for all your sinful lives? O God forbid: Let not our labour be so despised. Let not your God, your Saviour and your souls be set so light by. O let there be no profane person among you like Esau, who for one morsel sold his birth right.

Poor sinners! We talk not to you as on a stage, in customary words, and because that talking thus is our trade. We are in as good earnest with you as if we saw you all murdering your selves, and we are perswading you to save your lives. Can any man be in jest with you who believeth God? who by Faith foreseeth whither you are going, and what you lose, and where the game of sin will end? It is little better to jest with you now in Pulpit or in private, than to stand jesting over your departing souls, when at death you are breathing out your last.

Alas, with shame and grief we do confess,

that

that we never ſpeak to you of theſe things as their truth and weight deſerve, nor with the skill and wiſdom, the affection and fervency which beſeemeth men engaged in the ſaving of poor ſouls. But yet you may perceive that we are in good ſadneſs with you. (For God is ſo.) What elſe do we ſtudy for, labour for, ſuffer for, live for? Why elſe do we ſo much trouble our ſelves, and trouble you with all this ado, and anger them that would have had us ſilent? For my own part, I will make my free confeſſion to you to my ſhame: that I never grow cold and dull and pitileſs to the ſouls of others till I firſt grow too cold and careleſs of my own (unleſs when weakneſs*or* ſpeculative *ſtudies cool me, which I muſt confeſs they often do.) We never ceaſe pitying you, till we are growing too like you, and ſo have need of pity our ſelves.*

When, through the mercy of my Lord, the proſpect of that world of ſouls which I am going to, hath any powerful operation on my ſelf, O then I could ſpend and be ſpent for others. No words are too earneſt, no labour too great, no coſt too dear, the frowns and wrath of malignant oppoſers of the preaching of Chriſt's Goſpel are nothing to me. But when the world of ſpirits do diſappear, or my ſoul is clouded, and receiveth not the vital illuminating *influences of Heaven, I grow cold firſt to my ſelf, and then to others.*

Come then poor ſinners, and help us who are willing at any rate to be your helpers. As we firſt crave Gods help, ſo we next crave yours. Help us, for we cannot ſave you againſt your wills, nor ſave you without your conſent and help. God himſelf will not ſave you without you; and how ſhould we? know that the Devil is againſt us, and will do

his

his worſt to hinder us; and ſo will all his miniſters by what names or titles ſoever dignified or diſtinguiſhed. But all this is nothing if you will but take our parts your ſelves: I mean if you will take Chriſts part, and your own, and will not be againſt your ſelves. Men and Devils cannot either help or hinder us in ſaving you as you may do your ſelves. If God *and* you *be for us, who ſhall be againſt us?*

And if you will help us, *give over ſtriving againſt God, and Conſcience, give over fighting againſt Chriſt and his Spirit: take part no more with the world and the fleſh which in your Baptiſm you renounced: ſet your hearts to the meſſage which we bring you. Allow it your* manlike ſober thoughts; *ſearch the ſcriptures, and ſee whether the things which we ſpeak be ſo or no. We offer you nothing but what we have reſolvedly choſen our ſelves: and that after the moſt ſerious deliberation that we can make. We have many a time looked round about us, to know what is the happineſs of man: And had we found better for* our ſelves, *we had offered better to* you. *If the world would have ſerved* our turns, *it ſhould have ſerved yours alſo; and we would not have troubled you with the talk of* another world; *but it will not; I am ſure it will not ſerve your turns, to make you happy, nor ſhall you long make that ſorry ſelf-deceiving ſhift with it as now you do.*

But if you will not think *of theſe things; if you will not uſe the reaſon of men, alas what can we do to ſave your ſouls? O pity them Lord, that they may pity themſelves. Have mercy on them, that they may have ſome more mercy on themſelves. Help them that they may help themſelves and*

us: If you ſtill refuſe, will not your loſs be more than ours: *If we loſe our Labour (which to our ſelves we ſhall not;) if we loſe our hopes of your ſalvation: what is this to your everlaſting loſs of ſalvation it ſelf? And what is our ſuffering for your ſakes, in compariſon of your endleſs ſufferings?*

But, O, this is it that breaketh our hearts that we leave you under more guilt than we found you; and when we have laid out life and labour to ſave you, the impenitent ſouls muſt have their pains increaſed, for the refuſing of theſe Calls. And that it will be part of your Hell, to think for ever how madly you refuſed our Counſel, and what pains and coſt and patience were uſed to have ſaved you, and all in vain. It will be ſo: it muſt needs be ſo: Chriſt ſaith it ſhall be eaſier for Sodom and Gommorrah in the day of Judgment than for the *rejectors of his Goſpel calls. The nature of the* thing, *and the nature of* Juſtice *certainly tell you, that it muſt be ſo.*

O turn not our complaints to God againſt you: Turn us not from beſeeching you to be reconciled to God, to tell him you will not be reconciled. Force us not to ſay, that we earneſtly invited you to the heavenly feaſt, and you would not come. Force us not to bear this witneſs againſt you. Lord, we could have born all our labour and ſufferings for them much eaſilier, if they would but have yielded to thy grace. But it was they themſelves that broke our hearts, that loſt our labour, that made us preach and intreat in vain: It was eaſier to preach without maintainance, than without ſucceſs. It was they that were worſe to us than all the perſecutors in the World.

How

How oft would we have gathered them, but they would not, but are ungathered still? *How many holy faithful Ministers have I known these eleven years last past, who have lived in pining poverty and want, and hardly by charity got bread and cloathing; and yet if they could but have truly said* [*Lord the Sermons, which I preach privately and in danger, have won many souls to thee*] *it would have made all this burden easie. But I tell thee senseless and impenitent sinner, thou that deniedst God thy heart, and thou that deniedst them thy Conversion, which was the end of all their labours, hast dealt much more cruelly with them, than they that denyed the* Levites *bread.*

Poor sinners! I know that I am speaking all this to those that are dead in sin: *but it is a* death *consisting with a* natural life, *which hath a* capacity *of* spiritual life: *Or else I would no more speak to you than to a stone. And I know that you are* blind *in sin: but it is a* blindeſs *consisting with a* reasonable *faculty, which is capable of spiritual* illumination: *Or else I would no more perswade you than I would do a beast. And I know that you are in the fetters of your own lusts: your* wills, *your* love, *your* hearts *are turned away from God, and strongly bewitched with the dreams and dalliances with the flesh and world: But your wills are not* forced *to this Captivity: Surely those* wills *may be changed by Gods grace, when you clearly see sufficient reason for to change them: Else I would as soon preach (were I capable) to Devils and damned souls. Your case is not yet desperate O make it not desperate: There is just the same hope of your* Salvation *as there is of your* Conversion *and* perseverance, *and no more:*

Without

Without it there is no hope: and with it you are safe, and have no cause to doubt and fear. Heaven may be yet yours if you will. *Nothing but your own wills, refusing Christ and a holy life, can keep you out. And shall that do it? Shall Hell be your own choice? And* will *you, I say* will *you not be saved.*

O think better what you do! Gods terms are reasonable: His word and ways are good *and* equal: *Christs yoke is easie and his burden light, and his commandments are not grievous to any, but so far as blindness and a bad and backward heart doth make them so. You have no true reason to be* unwilling: *God and Conscience shall one day tell you and all the world that you had no reason for it. You may as wisely pretend reason to cut your throats to torment your selves, as plead reason against a true Conversion unto God. Were I perswading you not to kill your selves, I would make no question, but you would be perswaded. And yet must I be hopeless when I perswade you from everlasting misery, and not to prefer the world and flesh before your Saviour and your God, and before a sure everlasting joy? God forbid!*

Reader, I take it for a great mercy of God that before my head lyeth down in the dust, and I go to give up my account unto my judge, I have this opportunity once more, earnestly to bespeak thee for thy own salvation. I beg it of thee, as one that must shortly be called away, and speak to thee no more, till we come unto our endless state, that thou wouldst but sometimes retire into thy self, and use the reason of a man, and look before *thee whither thou art going; and look behind thee how thou hast lived, and what thou hast been doing in thy*

world

world till now; and look within *thee, what a case thy soul is in, and whether it be ready to enter upon Eternity, and look* above *thee what a Heaven of Glory thou dost neglect, and what a* God *thou hast to be thine everlasting* Friend *or* Enemy, *as thou* chooseſt *and as thou* liveſt, *and that thou art alwaies in his sight:* Yea *and look* below thee, *and think where they are, that died unconverted. And when thou hast soberly thought of all these things, then do as* God *and true* reason *shall direct thee. And is this an unreasonable request? I appeal to God, and to all wise men, and to thy own Conscience when it shall be awakened. If I speak* against thee, *or if all this be not for* thy good, *or if it be not* true *and* sure, *then regard not what I say: If I speak not that message which God hath commanded his ministers to speak, then let it be refused as contemptuously as thou wilt. But if I do but in Christs name and stead, beseech thee to be reconciled to God,* 2 *Cor.* 5: 19, 20. *refuse it at thy peril: And if Gods beseeching thee shall not prevail against thy sloath, thy lust, thy appetite, against the desires of thy flesh, against the dust and shadows of the world, remember it when with fruitless cries and horrour, thou art* beseeching him *too late.*

I know, poor sinner, that Flesh *is bruitish, and lust and appetite have no reason: But I know that* thou *hast reason thy self which was given thee to over-rule them; and that he that will not be a* Man *cannot be a* Saint, *nor a* Happy man. *I know that thou liveſt in a* tempting *and a* wicked *world, where* things *or* persons *will be daily hindering this. But I know that this is no more to a man, that by* Faith *seeth* Heaven *and* Hell *before him, than a grain of sand is to a Kingdom, or a*

blast

blaſt of Wind, to one that is fighting or flying for his life. Luke 12. 4. *O man! that thou didſt but know the difference between that which the Devil and ſin will give thee, if thou wilt ſell thy ſoul and Heaven, and that which God hath promiſed and ſworn to give thee, if thou wilt heartily give up thy ſelf to him.*

I know that thou maiſt poſſibly fall into company (at leaſt among ſome ſots and drunkards) that will tell thee, all this is but troubleſome preciſeneſs, and making more ado than needs: But I know withal what that man deſerveth, who will believe a fool before his Maker: (for he can be no better than a miſerable fool, that will contradict and revile the word of God, even the word of Grace that would ſave mens ſouls.)

And, alas, it is poſſible thou maiſt hear ſome of the Tribe of Levi, (*or rather of* Cain,) *deriding this* ſerious godlineſs *as meer* Hypocriſie, and Fanaticiſm, *and* ſelf-conceitedneſs: *As if you muſt* be no better *than the Devils ſlaves, leſt you be* Proud *in* thinking *that you are* better than they: *That is, you muſt go with them to Hell, leſt in Heaven you be* proud hypocrites *for* thinking *your ſelves* happier *than they.*

It may be they will tell you, that this talk of Converſion *is fitter for* Pagans *and Infidels to hear, than Chriſtians and Proteſtants. Becauſe ſuch mens big looks or Coats may make the poyſon the eaſilier taken down, I will intreat thee but as before God to anſwer theſe following queſtions, or to get them anſwered, and then judge whether it be* they or we *that would deceive thee? and whether as men uſe to talk againſt* Learning *that have* none themſelves, *ſo ſuch men prate not againſt*

Con-

Conversion *and the* Spirit *of God, because they have no such thing themselves?*

Quest. 1. *I pray ask these men, whether it be a* Puritan *or* Fanatick *opinion that men* must dye? *and what all the pomp, and wealth, and pleasure of the world will signifie to a departing soul? Ask them whether they will live on Earth for ever, and their merry hours, and Lordly looks will have no end? And whether it be but the conceit of Hypocrites and Schismaticks, that their Carcases must be rotting in a dark some grave?*

Quest. 2. *Ask them Whether man have not an* Immortal soul, *and a longer life to live when this is ended?* Luke 12. 41.

Quest. 3. *Ask them whether reason require not every man, to think more seriously of the place or state where he must be for ever, than of that where he must be for a little while, and from whence he is posting day and night. And whether it be not wiser to lay up our treasure where we must stay, than where we must not stay, but daily look to be called away and never more to be seen on earth?* Mat. 6. 19, 20, 2 Cor. 4. 16, 17, 18, and 5. 1, 2, 3, 6, 7, 8.

Quest. 4. *Ask them whether God should not be loved with all our heart, and soul and might?* Mat. 22. 27. *And whether it be not the mark of an ungodly miscreant, to be a lover of pleasure more than God,* 2 Tim. 3. 4. *and a* lover *of this world above him?* 1 Joh. 2. 15, 16. *And whether we must not* seek first Gods Kingdom *and his* Righteousness, *Mat. 6. 33. and* labour most *for the meat* that never perisheth, *Joh. 6. 27. and strive to enter in at the strait gate,* Luke 13. 24. *and* give all diligence to make *our* calling

ling and election ſure? 2 Pet. 1. 10.

Queſt. 15, *Aſk them whether without Holineſs any ſhall ſee God?* Heb. 12. 14. Mat. 5. 8. Tit. 2. 14. *And whether the carnal mind is not enmity to God, and to be carnally minded is not death, and to be ſpiritually minded, life and peace? And whether if you live after the fleſh you ſhall not die, and be condemned? and they ſhall live and be ſaved that walk after the ſpirit? and whether any man be Chriſts that hath not his ſpirit.* Rom. 8. 1, 5, 6, 7, 8 9, 13.

Queſt. 6. *Aſk them whether any man have a* treaſure *in Heaven, whoſe heart is not there?* Mat. 6. 21. *And whether this be not the difference between the* wicked *and the* Godly, *that the firſt do make* their bellies their Gods, *and mind earthly things, and are* Enemies *to the* Croſs of Chriſt (*though perhaps not his name;*) *and the latter have* their converſation *in* Heaven, *and* being riſen with Chriſt *do* ſeek *and* ſet their affections on things above, & not on the things that are on earth, to which they are as dead, and their life is hid (*or out of ſight,*) with Chriſt in God, till Chriſt appear, *and* then they ſhall appear (*even openly to all the world*) with him in Glory. *Phil.* 3. 18, 19, 20. *Col.* 4. 1, 2, 3, 4, 5.

Queſt. 7. *Aſk them whether it be credible or ſuitable to Gods word or workings, that he that will not give them the fruits of the earth without their labour, nor feed and cloath them without themſelves, will yet bring them to Heaven without any care, deſire, or labour of their own? When he hath bid him* Care not *for the one, and called for their greateſt diligence for the other,* Mat. 6.

25, 33. Joh. 6. 27. *Yea, ask them whether these be not the two first articles of all* Faith *and* Religion, 1. That God is; 2. That he is the rewarder of them that diligently seek him, *Heb.* 11. 6.

Quest. 8. *Ask them, yea ask your eyes, your ears, your daily experience in the World, whether* all *or* most *that call themselves Christians, do in good sadness thus live to God in the Spirit, and mortifie the flesh with its affections and lusts, and seek first Gods Kingdom and righteousness, and love him above all, and lay up treasure and heart in Heaven? or rather whether most be not lovers of the world, and lovers of pleasure more than God, and live not after the flesh, and mind not most the things of the flesh? I mention not now the drunkards, the flesh-pleasing Gentlemen, that live in* Pride, Fulness, *and* Idleness, *and* Sport, *and* Play *away their precious time; nor the filthy Fornicater nor the merciless oppressors, nor the malignant haters of a Godly life, nor the perjured and perfideous betrayers of mens souls and of the Gospel or their Countries Good; nor such other men of seared Conscience, whose misery none questioneth, but such as are as blind and miserable. Its not these only I am speaking of; but the common, worldly, fleshly and ungodly ones.*

Quest. 9. *Ask them whether the* name *of a* Christian *will save any of these* ungodly *persons? And whether God will like men the better for lying and calling themselves Christians when they are none indeed? and whether they dare preach to the people, that a Christian drunkard, or a Christian fornicator, or oppressor, or a Christian worldling, needeth no Conversion?* Quest.

Queſt. 10. *Ask them whether they ſay not themſelves that Hypocriſie is a great aggravation of all other ſin? and whether God hath not made the* Hypocrites *and* Unbelievers *to be the ſtandards in Hell?* Luke 25. 51. *And whether ſeeking to abuſe God by a mock religion do make ſuch falſe Chriſtians better than the poor Heathens and Infidels, or much worſe? and whether he be not an Hypocrite that profeſſeth to be a Chriſtian, and a ſervant of God, when he is none, nor will be? And whether he that knoweth his Maſters will and doth it not ſhall not have the ſoreſt ſtripes or puniſhment.* Luke 12. 47.

Queſt. 11. *Ask them whether in their baptiſm (which is their Chriſtening, as a covenant,) they did not renounce the fleſh, the world and the Devil, and vow and deliver up themſelves to God their Father, their Saviour, and their Sanctifier? And whether all or moſt men perform this vow? And whether a perjured Covenant breaker againſt God, is fitter for ſalvation, than one that never was baptized.*

Queſt. 12. *Ask them whether the* holy nature *of* God *be not ſo contrary to ſin, as that it is blaſphemy to ſay that he will take into Heaven, and into the boſome of his eternal delights, any unholy unrenewed ſoul,* 1 Pet. 1. 15. 16.

Queſt. 13. *Ask them why it was that Chriſt came into the world? whether it was not to ſave his people from their ſins,* Mat. 1. 21. *And to deſtroy the works of the Devil,* 1 Joh. 3. 8. *and to purifie to himſelf, a peculiar people zealous of good works,* Tit. 2. 14. *And to bring home ſtraying ſouls to God,* Luk 15. *and to be the way to*

the Father, John 14. 6. *And whether Christ save that soul that is not converted by him and saved from his sins? Or whether it be the* dead Image *only of a* Crucified Jesus, *that is* all their Saviour, *while they will have no more of him?*

Quest. 14. *Ask them why they believe, and were baptized into the* Holy Ghost, *and whether a man can enter into the Kingdom of Heaven, that is not born of the* Spirit *as well as of* Water, Joh. 3. 3, 5, 6. *and that is not converted, and begins not the world as it were anew, in a teachable, tractable newness of life, like a little child?* Mat. 18. 3. *And whether it be not a certain truth; that,* If any man have not the spirit of Christ the same is none of his, *Rom.* 8. 9.

Quest. 15. *Ask them why Christ gave the world so many warnings of the damnableness of the* Pharisees Hypocrisie; *if* Hypocritical Christians *may be saved. And what were these* Pharisees? *They were the* Masters *of the Jewish Church? The* Rabbies *that must have* high places, high titles, *and* ceremonies, formal garments, *and must be reverenced of all: That gave God lip service without the heart, and made void his commands, and worshipped him in vain, teaching for doctrines the commandments of men, and strictly tythe Mint & Cummin, while love, mercy, and Justice were past by? Who worshipped God with abundance of Ceremonies, and built the Tombs, and garnished the Sepulchers of the Saints; while they killed and persecuted those that did imitate them, and hated the living Saints, and honoured the dead. They were the bitterest enemies and murderers of Christ, on pretence that he was a blasphemer, and*

a ſeditious enemy to Cæſar *and the common peace, and one that ſpake againſt the Temple: They were the greateſt enemies of the Apoſtles. And ſilencers of thoſe that preached Chriſts Goſpel, and perſecuted them that called on his name. And had theſe no need of* Converſion, *becauſe they could ſay, God is our Father (when the Devil was their Father,* Joh. 8. 44.) *and that they were* Abraham's *ſeed? And are not hypocritical Chriſtians, drunken Chriſtians, fornicating Chriſtians, carnal, worldly, infidel Chriſtians, (the contradiction is your own) perſecuting Chriſtians, falſe-named hypocritical Chriſtians, as bad, yea worſe, as they abuſe a more excellent profeſſion?* Mat. 15. 7, 8. *and* 23. *and* 22. 18. *and* 6. 2. &c. Luke 12. 1.

Queſt. 16. *Doth not the* Holy *ſtate of Heaven require Holineſs in all that ſhall poſſeſs it? Can an unholy ſoul there* ſee *and* love *and* praiſe *and* delight *in God for ever, and in the holy ſociety and employment of the ſaints?* Rev. 21. 27. *Is he not liker a mahometan than a Chriſtian, that looketh for a ſenſual and unholy Heaven?*

Queſt. 17. *What is the difference between the* Church *and the* World? *Is not the Church a holy Society of regenerate ſouls? Tea the* Church *viſible, is only thoſe that in baptiſm* vow Holineſs *and* profeſs *it. Look thoſe hypocrites in the face and ſee whether they do not bluſh, when they repeat in the Creed,* I believe in the Holy Ghoſt, I believe in the Holy Catholick Church, and the communion of Saints, *who ſhall have the* forgiveneſs of ſins, and live ever-laſting. *Aſk them whether they mean,* Holy Adulterers, holy

worldlings, holy perjured persons? *Ask them whether they mean a communion of Saints in a Tavern, in a play house, in a gaming house, in a whore house, or a jesting, canting stage play Communion? If the Church* be holy, *be holy if you will be of the Church: If it be a Communion of Saints, make it not a communion of swine, and make not Saints and their communion seem odious either for their infirmities, or their crossness to your carnal interests or conceits.*

Quest. 18. *Ask them whether there be a* Heaven *and a* Hell, *or not? If not, why are they pretended Christians? If there be, will God send one man to* Heaven, *and another to* Hell, *to so vast, so amazing a difference of states, if there be no great difference between them here? If* Holiness *no more differenced Christians from others, than* saying a sermon, *or* saying over a prayer, *doth difference one from an Infidel, where were the* Justice of God *in saving some, and damning others? and what were* Christianity *better than the religion of* Antonine, Plato, Socrates, Seneca, Cicero, Plutarch, *if not much worse? Go into* London streets, *and when you have talkt with* living prudent men, *then go to the* Painters *shop and see a* comely picture, *and to the* Looking-glasses *and see the* appearances *of each passenger in a glass, and to the periwig shops, and see a* woodden head with a periwig, *upon the Bulk, and you have seen somewhat like the difference of a* Holy Soul, *and of a* dead *and* dressed formal hypocrite, Psal. 23. 27.

Quest. 19. *Ask them whether* Kings *and* all men *make not a great difference between man and man;*

man; the loyal and perfidious, the obedient and the disobedient? And whether they difference not themselves between a friend and a foe, one that loveth them, and one that robbeth, beateth, or would kill them. And shall not the most Holy God more difference between the righteous and the wicked? Mal. 3. 17, 18.

Quest. 20. *But if they are dead in every point save carnal interests, ask them why they are* Preachers *or* Priests? *And if Conversion and holiness be a needless thing, what use they themselves are of? and why the Country must be troubled with them, and pay them tythes, and owe them reverence? When these twenty Questions are well answered, conclude that you may be saved without Conversion.*

But if poor soul, thou art fully convinced, and askest, What should I do to be Converted? *The Lord make thee willing and save thee from hypocrisie and I will quickly tell thee in a few words.*

1. Give not over sober thinking of these things, *till thy heart be changed,* Psal. 119. 59.

2. Come to Christ, *and take him for thy Saviour, thy* Teacher, *thy* King, *and he will pardon all that's past and save thee,* Joh. 1. 12. *and* 3. 16. *and* 5. 40. 1 Joh. 5. 11, 12.

3. *Believe* Gods love, *and the* pardon of sin, *and the* everlasting Joys of heaven, *that thou maist feel that all the pleasures of the world and flesh, are dung in comparison of the* Heavenly delights, *of* Faith *and* Hope *and holy* Love, *and peace of Conscience and sincere obedience.*

4. Sin no more wilfully, *but forbear that which thou mayest forbear,* Isa. 55.7.

5. Away from temptations, *occasions of sin*

and evil company, *and be a companion of the humble, holy, heavenly, and ſincere,* Pſal. 119. 115, 63.

6. Wait on Gods ſpirit in the diligent, conſtant uſe of his own means *Read, hear, meditate, pray: Pray hard for that grace that muſt convert thee: wait thus, and thou ſhalt not wait in vain,* Pſal. 25. and 37. 34. and 69. 6.

Pitie O Lord, and perſwade theſe ſouls: Let not Chriſts blood, his doctrine, his example, his ſpirit, be loſt unto them, and they loſt for ever. Let not Heaven be as no Heaven to them, while they dream and dote on the ſhadows in this world. And O ſave this Land from the greater deſtruction, than all our late plagues, and flames, and diviſions which our ſins and thy threatnings, make us fear. O Lord in thee have we truſted, Let us never be confounded.

Having thus contributed my endeavour in this Preface to the furtherance of the deſign of this excellent book. I muſt tell the Reader that I take it for an honour to commend ſo maſculine a birth unto the World: The Midwife of Alexander or Ariſtotle *need not be aſhamed of her office. Who the Author of this treatiſe was, how he preached, how he lived, how he ſuffered (and for what) and how he died, his Life and Letters lately printed fully tell you: and I earneſtly commend the reading of them to all, but eſpecially Miniſters, not to tell them what men have been here forbidden to preach Chriſts Goſpel, and for what, nor what men they are that ſo many years have done it: but to tell you what men Chriſt's Miniſters ſhould be: But ſay not he kill'd himſelf with exceſſive Labour,*

and

and therefore I will take warning, and take my eaſe. For 1. *He lived in perfect health all his days notwithſtanding his labours, till after his hard and long impriſonment.* 2. *It was not the greateſt labours of his times of liberty that hurt him, but his preaching* 6 *or* 7 *or* 8 *times a week after that he was ſilenced, becauſe he could not ſpeak to all his people at once. O make not an ill uſe of ſo excellent an example. Say not like* Judas, what need this waſte? *His labour, his life, his ſufferings, his death were not in vain. The ages to come that read his Life, and read this little popular treatiſe, and his* Call to Archippus *ſhall ſay, they were not in vain. And though he was cut off in the midſt of his age, and his longer labours, and more elaborate writings thus prevented, take thankfully this ſmall but methodical, warm, and ſerious tractate: Read it ſeriouſly, and it cannot be but it muſt do thee good.*

I am one that have lookt into books, and ſciences, and ſpeculations of many ſorts, and ſeriouſly tell thee as a dying man, that after all my ſearches and experience, I have found that Philoſophical enquiries *into the* Divine Artifices *and the* Nature of things, *hath among a greater number of uncertainties a great many pretty pleaſant probabilities, which a holy ſoul can make good uſe of in admiring God and may find us a lawful kind of ſport: but in the moralities which Atheiſts count uncertainties, the* knowledge of God, *and* our duty, *and* our hopes, *the* doctrine and practice *of* Holineſs, Temperance, *and* Charity, *and* Juſtice, *and the* diligent ſeeking *and* joyful hopes of life everlaſting, *is all the true* Wiſdom, *the* goodneſs, *the* Reſt

and

and Comfort *of a ſoul*: *what ever be our* plea, *this is the* ſatisfying certainty, *the* Buſineſs, *and the* beautifying *improvement of our lives.*

I have done, when I have ſought to remove a little ſcandal, which I foreſaw; that I ſhould my ſelf write the Preface to his life, where himſelf and two of his friends make ſuch a mention of my name, which I cannot own; which will ſeem a praiſing him for praiſing me. I confeſs it looketh ill-favouredly in me: But I had not the power of other mens writings, and durſt not therefore forbear that which was his due. Had I directed their pens they ſhould have gone a middle way, and only eſteemed me [*a very unworthy ſervant of Chriſt, who yet long to ſee the peace and proſperity of his Church*] *and ſhould have forborn their undeſerved praiſe, as other men ſhould have done their ſlanderous libels. But if the reader get no harm by it, I aſſure him the uſe I made of it was, to lament that I am really* ſo much worſe *than they eſteemed me; and fear leſt I ſhould prove yet* worſe than *I diſcern my ſelf; who ſee ſo much ſin and weakneſs, in my betters, and much more in my ſelf, as to make it the* conſtant ſentiment *of my ſoul, that* PRIDE *of mens* GREATNESS, WISDOM *and* GOODNESS *is the firſt part of the* DEVILS IMAGE *on mans ſoul, and* DARKNESS *is the ſecond, and* MALIGNITY *the third*

Richard Baxter.

To the Unconverted Reader.

READER,

How well were it if there were no more unconverted ones among us, than thoſe to whom this is directed? Unconverted perſons *how many are there, but how few Unconverted* Readers? *eſpecially of ſuch Books as this before thee? A Play or a Romance better ſuits the luſts, and therefore muſt have more of the eye of ſuch; what will* cheriſh *the evil heart is only grateful, not what will* change *it.*

How many are there to whom this is directed, who will not know, that they are the men? *and how little hope is there that this* excellent Treatiſe *ſhould reach its end, with thoſe who apprehend not themſelves concern'd in it? Art not thou one of them? Art thou a Convert, or art thou yet in thy ſins? What is ſin? What is converſion? It may be, thou canſt tell me neither, and yet a Convert thou ſayſt thou art. But to what purpoſe is it then like to be, for the ſervant of God to treat with thee about this matter? Let him bid thee believe, thou art a believer already; let him bid thee repent and turn to the Lord, that work thou ſayſt is not now to do. What*

can

can there be said to this man, that's like to bring him to good? Friend, know thy self better, or thou perishest without remedy. Thou mayst pray, but what hope is there in thy praying? Thou mayst read, but what hope is there in thy reading. Yet read on, this little hope there is; in this book there's Eye-Salve *that may heal thee of thy blindness. In this book there is a* Glass *that will shew thee thy face. Dost thou know thine own face when thou seest it? Behold thy very Image in those marks that are given of an unconverted person; Read and consider them; and then say, if thou be not the man.*

Be willing to know thy self, and to know the worst of thy case? wink not at the light, hide not thy self from thine own soul. Wilt thou never know thy disease, till it be past remedy.

Much of our hardest work would be over if we could see the sinners to whom we are sent, to be convinced sinners. *If we could but open the blind eyes, there were hope we should shortly raise the dead.*

Sinner, of a truth, thou art in evil case whether thou know it or not; thou art among the dead, and there is but a step betwixt thee and Hell. Thou wilt not believe it though it be told thee, yet once again let

me

me beſeech thee, come to the Glaſs that is here preſented to thee, and narrowly obſerve whether the very marks of the dead be not found upon thee.

If there be a miſcarriage in this firſt work, if thou wilt not underſtand thy miſery and thy danger, there's an end of all hopes concerning thee. Whilſt ſelf-ignorance abides upon thee, all the Counſels, that are neceſſary to a man in thy caſe, will do thee no good; they are never like to proſper with thee, becauſe thou wilt not count them proper for thee. Who will be perſwaded to do that, which he believes is already done? Who will take the Counſel of the Phyſitian that does not think himſelf ſick? The man of God may ſpare his pains of perſwading thee to Converſion, whilſt thou art confident thou art converted already. Who will be at the pains of repentance that concludes he hath repented? Who will bear the labour and the pangs of the new birth that is confident he is already paſſed from death to life?

But Friend, let me a little reaſon with thee; Thou art confident it is well with thee, yet why wilt thou not yield to thus much at leaſt, to put it to the queſtion, am I not miſtaken? *Thou art worſe than mad, if thou thinkeſt ſuch a queſtion may not be*

put

put. Doſt thou know that thy heart is falſe and deceitful, and yet becauſe it ſpeaks good *concerning thee, muſt it not be queſtioned whether it ſpeak* truth *or no? Be ſo wiſe as to conclude* I may be miſtaken, *and thus come to the trial whether thou art miſtaken or not.*

And if upon trial by the marks that are before thee, thou come to be undeceived, and ſee thy ſelf wrapped up in that miſery which hitherto thou wouldſt not ſuſpect, the next news I expect to hear from thee is, What muſt I do to be ſaved? *O were it come to that once! Then thou haſt an anſwer at hand in thoſe* Means *thou wilt find preſcribed thee: And becauſe they are ſuch as thou wilt hardly be perſwaded to uſe, take in the* Motives *that follow, and theſe will help down the means. Conſider both the one and the other, and if thou doſt not find the means proper, and the motives weighty, I think I ſhall do thee no wrong if I tell thee, thou art ſtill of a blind mind and an harder heart.*

Friend, the matter which this little book comes to treat with thee about, is of higheſt importance; 'tis a matter of life and death. If thou ſayeſt, The terms upon which Life is offered, are hard; conſider, is it not harder to dye? He is worthy to dye

who

who will loſe his ſoul to ſave his labour. If thou couldeſt ſtep down into the deep, and take a turn or two with thoſe damned ſouls who are drench'd with fire and brimſtone, and bound in everlaſting chaines of vengeance, and ſhould ask them, Now what do you think of the terms upon which life was offered? Now what think you of that repentance, of that obedience, of that circumſpection, ſelf denyal, and the greateſt ſeverity which by the Goſpel were impoſed upon you? if you might once again have the ſame terms granted you for your redemption from this place of torment, would you yet ſay, hard terms! Let me rather die this death for ever, than live ſuch a life! let me broil in this furnace, rather than eſcape with ſuch difficulty! *ſhouldſt thou ask them thus that have felt what 'tis to be damned, what anſwer doſt thou think they would make? O friend, never again groan under the difficulties of converſion, till thou believe them to be worſe than Hell But I will not farther anticipate my worthy Author.*

Nor is there much need I ſhould commend either himſelf or his works; for the author himſelf, thou maiſt at a ſmall charge get acquaintance with him in that Hiſtory

of

of his life and death, which is extant; concerning which I shall only say,
Sic mihi contingat vivere ficque mori.

And for this work of his, what commendation I shall give of it, would be needed no longer than till thou hast read it over. Thou wilt find such Wine in it as needs no Bush. This only I shall say, as far as my credit will go, it is exceedingly well worth thy most serious perusal. O maist thou hear that voice, (such a voice from Heaven there is whether thou hear it or no) Tolle & lege take up and read. *Read friend, and read over again. Read and understand, understand and pray, pray and consider, and consent unto him, who by the pen of his servant calls to thee from Heaven,* Why wilt thou die? Turn & live. *O suffer this word of instruction and exhortation, to open thy blind eyes, to turn thee from darkness to light, from the power of Satan unto God, that thou maist receive forgivenes of sins, and an inheritance among them that are sanctified.* Et cum talis fueris memento mei. *When it is thus with thee, then pray for*

The Friend and Servant
of thy Soul,
Richard Alleine.

Mr.

The True
WAY
TO
HAPPINESSE.

DEarly Beloved, and longed for, I gladly acknowledge my ſelf a debtor to you all, and am concerned, as I would be found a good ſteward to the Houſhold of God, to give to every one his portion. But the Phyſician is moſt ſolicitous for thoſe Patients, whoſe caſe is moſt doubtful and hazardous, and the Fathers bowels are eſpecially turned towards his dying child. The numbers of the unconverted ſouls among you, call for my moſt earneſt compaſſions, and haſty diligence to pluck them out of the burning, *Jud.* 23. and therefore to theſe firſt I ſhall apply my ſelf in theſe lines.

But whence ſhall I fetch my arguments, or how ſhall I chooſe my words? Lord, wherewith ſhall I wooe them? whereby ſhall I win them? Oh that I could but tell! I would write unto them in tears, I would weep out every argument, I would empty my veins for Ink, I would petition them on my knees; verily,

(were I able) I would, (O how thankfully I would!) if they would be prevailed with to repent and turn.

How long have I travelled in birth with you? how frequently have I made ſuit to you? how often would I have gathered you? how inſtant have I been with you? this is that I have prayed for, and ſtudied for, for many years, that I might bring you to God: O that I might but do it! Will you yet be intreated? O what a happy man might you make me, if you would but hearken to me, and ſuffer me to carry you over to Jeſus Chriſt.

But, Lord, how inſufficient am I for this work! I have been many a year woing for thee, but the Damſel would not go with me. Lord, what a task haſt thou ſet me to do! Alas, wherewith ſhall I pierce the ſcales of Leviathan, or make the heart to reel that is hard as a ſtone; hard as a piece of the nether milſtone! Shall I go and lay my mouth to the grave, and look when the dead will obey me and come forth? ſhall I make an Oration to the Rocks? or declaim to the Mountains, and think to move them with arguments? ſhall I give the blind to ſee? From the beginning of the world was it not heard, that a man opened the eyes of the blind. But thou, O Lord, canſt pierce the ſcales, and prick the heart of the Sinner. I can but ſhoot at rovers, and draw the bow at a venture; and do thou direct the arrow between the joynts of the harneſs, and kill the ſin, and ſave the Soul of the ſinner, that caſts his eyes into theſe labours.

But I muſt apply my ſelf to you, to whom I am ſent: yet I am at a great loſs. Would to God I knew how to go to work with you! I would

would I ſtick at the pains? God knoweth, you your ſelves are my witneſſes, how I have followed you in private, as well as in publick, and have brought the Goſpel to your doors, teſtifying to you the neceſſity of the new birth, and perſwading you to look in time after a ſound and through change. Beloved, I have not acted a part among you, to ſerve my own advantage; our Goſpel is not yea, and nay. Have not you heard the ſame truths from the Pulpit, by publick labours, and by private letters, by perſonal inſtructions? Brethren, I am of the ſame mind as ever, that holineſs is the beſt choice, that there is no entring into Heaven, but by the ſtraight paſſages of the ſecond birth: that without holineſs you ſhall never ſee God *Heb.* 12.14. Ah my beloved! refreſh my bowels in the Lord. *If there be any conſolation in Chriſt, any comfort of love, any fellowſhip of the ſpirit, any bowels and mercies, fulfil you my joy.* Now give your ſelves unto the Lord: 2 *Cor*, 8. 5. Now ſet your faces to ſeek him. Now ſet up the Lord Jeſus in your hearts, and ſet him up in your houſes. Now come in and kiſs the Son, *Pſal* 2. 12. and embrace the tenders of his mercy. Touch his Scepter, and live; why will you die? I beg not for my ſelf; but fain I would have you happy: This is the prize I run for, and the white I aim at. My ſouls deſire and prayer for you is, that you may be ſaved, *Rom.* 10. 1.

The famous *Lycurgus*, having inſtituted moſt ſtrict and wholeſome Laws for his people, told them he was neceſſitated to go a journey from them, and got them to bind themſelves in an

oath, that his laws ſhould be obſerved, till his return. This done, he went into a voluntary baniſhment, and never returned more, that they might, by vertue of their oath, be engaged to the perpetual obſerving of his laws. Methinks I ſhould be glad of the hard conditions which he endured (though I love you tenderly) ſo I might but hereby engage you throughly to the Lord Jeſus Chriſt.

Dearly beloved, would you rejoyce the heart of your Miniſter? Why then, embrace the counſels of the Lord by me: forgo your ſins: ſet to prayer: up with the worſhip of God in your families: keep at a diſtance from the corruptions of the times. What greater joy to a Miniſter, than to hear of ſouls born unto Chriſt by him, and that his Children walk in the truth? 2 *John* 4.

Brethren, I beſeech you ſuffer a friendly plainneſs and freedom with you in your deepeſt concernments. I am not playing the orator, to make a learned ſpeech to you, nor dreſſing my diſh with eloquence, wherewith to pleaſe you. Theſe lines are upon a weighty errand indeed, *viz.* to convince, and convert, and ſave you. I am not baiting my hook with Rhetorick, nor fiſhing for your applauſe, but for your ſouls. My work is not to pleaſe you, but to ſave you; nor is my buſineſs with your fancies, but your hearts. If I have not your hearts, I have nothing. If I were to pleaſe your ears, I could ſing another ſong. If I were to preach my ſelf, I would ſteer another courſe; I could then tell you a ſmoother tale: I would make you pillows, and ſpeak you peace; for how can

Ahab

Ahab love this *Micaiah*, that always propheſies evil concerning him? 1 *Kings* 22. 8. But how much better are the wounds of a friend, than the fair ſpeeches of the Harlot, who flattereth with her lips, till the dart ſtrike through the liver, and hunteth for the precious life? *Prov.* 7. 21, 22, 23. and *Prov.* 6. 26. If I were to quiet a crying Infant, I might ſing him to a pleaſant mood, or rock him aſleep: but when the child is fallen into the fire, the Parent takes another courſe; he will not now go to ſtill him with a ſong or trifle. I know, if we ſpeed not with you, you are loſt: if we cannot get your conſent to ariſe, and come away, you periſh for ever. No Converſion, and no Salvation: I muſt get your good will, or leave you miſerable.

But here the difficulty of my work again recurs upon me. *Lord chooſe my ſtones out of the rock*, 1 Sam. 17. 40, 45. *I come in the name of the Lord of Hoſts, the God of the Armies of* Iſrael. *I come forth like the ſtripling againſt* Goliah, *to wreſtle not with fleſh and blood, but with Principalities and Powers, and the Rulers of the darkneſs of this World*, Eph. 6. 12. *This day let the Lord ſmite the Phyliſtine, and ſpoil the ſtrong man of his armour, and give me to fetch off the captives out of his hand. Lord chooſe my words, chooſe my weapons for me, and when I put my hand into the bag, and take thence a ſtone, and ſling it, do thou carry it to the mark, and make it ſink, not into the forehead*, 1 Sam. 17. 49. *but the heart of the unconverted ſinner, and ſmite him to the ground, with* Saul *in his ſo happy fall*, Acts 9. 4. *Thou haſt ſent me, as* Abraham *did* Eliezer,

to take a wife unto my maſter thy ſon, Gen. 24.4 *But my diſcouraged ſoul is ready to fear, the woman will not be willing to follow me. O Lord God of my Maſter, I pray thee ſend me good ſpeed this day, and ſhew kindneſs to my Maſter, and ſend thine Angel before me and proſper my way, that I may take a wife unto thy ſon,* Gen. 24. 12. *That as the ſervant reſted not, till he had brought* Iſaac *and* Rebeckah *together, ſo I may be ſucceſsful to bring Chriſt and the ſouls of my people together, before we part*

But I turn me unto you. Some of you do not know what I mean by converſion, and in vain ſhall I perſwade you to that which you do not underſtand; and therefore for your ſakes, I ſhall ſhew *what this Converſion is.* Others do cheriſh ſecret hopes of mercy, though they continue as they be; and for them I muſt ſhew *the neceſſity of Converſion.* Others are like to harden themſelves with a vain conceit, that they are converted already; unto them I muſt ſhew *the marks of the Unconverted.* Others, becauſe they feel no harm, fear none, and ſo ſleep upon the top of the maſt; to them I ſhall ſhew *the miſery of the unconverted.* Others ſit ſtill, becauſe they ſee not their way out; to them I ſhall ſhew *the means of Converſion.* And finally for the quickening of all, I ſhall cloſe with *the motives of Converſion.*

CHAP.

CHAP. I.

Shewing the Negative, what Converſion is not, and correcting ſome miſtakes about it.

LEt the blind *Samaritans* worſhip they know not what, *Joh.* 4. 22. Let the Heathen *Athenians* ſuperſcribe their Altar to the unknown God, *Acts* 17. 23. Let the guileful *Papiſts* commend the mother of deſtruction, *Hoſ.* 4. 6. for the mother of devotion: they that know mans conſtitution, and the nature of the reaſonable ſouls operation, cannot but know, that the underſtanding having the Empire in the Soul, he that will go rationally to work, muſt labour to let in the light here. *Ignorantis non eſt conſenſus.* And therefore that you may not miſtake me, I ſhall ſhew you what I mean by the converſion I perſwade you to endeavour after.

It is ſtoried, that when *Jupiter* let down the golden chaplets from Heaven, all of them but one were ſtolen: Whereupon (leſt they ſhould loſe a relique of ſo great eſteem) they made five others ſo like it, that if any were ſo wickedly minded, as to ſteal that alſo, they ſhould not be able to diſcern which was it. And truly my beloved the Devil hath made many counterfeits of this Converſion, and cheats one with this, and another with that; and ſuch a craft and artifice he hath, in this myſtery of deceits, that (if it were poſſible) he would deceive the very Elect. Now that I may cure the damnable miſtakes of ſome, who think they

are converted when they are not; as well as remove the troubles, and fears of others, that think they are not converted, when they are; I ſhall ſhew you the nature of converſion, both negatively, or what it is not; and poſitively, what it is.

We will begin with the negative.

1. *It is not the taking on us the profeſſion of Chriſtianity.* Doubtleſs Chriſtianity is more than a name. If we will hear *Paul*, it lies not in word, but in power, 1 *Cor.* 4. 20. If to ceaſe to be Jews and Pagans, and to put on the Chriſtian profeſſion had been true converſion, (as this is all, that ſome would have to be underſtood by it) who better Chriſtians than they of *Sardis* and *Laodicea?* Theſe were all Chriſtians by profeſſion, and had a name to live, but becauſe they had but a name, are condemned by Chriſt, and threatned to be ſpewed out, *Rev.* 3. 1, 16. Are there not many that name the name of the Lord Jeſus, that yet depart not from iniquity? 2 *Tim.* 2. 19. and profeſs they know God, but in works deny him? *Tim.* 1. 16. And will God receive theſe for true converts, becauſe turned to the Chriſtian Religion? What, converts from ſin, when yet they do live in ſin! 'Tis a viſible contradiction. Surely if the lamp of profeſſion would have ſerved the turn, the fooliſh Virgins had never been ſhut out, *Mat.* 25. 3, 12. We find not only profeſſors but Preachers of Chriſt, and wonder-workers turned off, becauſe evil workers, *Mat.* 7. 22, 23.

2. *It is not the being waſhed in the laver of Regeneration,* or putting on the badge of Chriſt

in

in baptiſm. Many take the preſs-mony, and wear the Livery of Chriſt, that yet never ſtand to their colours, nor follow their leader. *Ananias* and *Saphira*, and *Magus* were baptized as well as the reſt. How fondly do many miſtake here, deceiving, and being deceived! dreaming, that effectual grace is neceſſarily tied to the external adminiſtration of Baptiſm, (which what is it, but to revive the Popiſh tenent, of the Sacraments working grace, *ex opere operato?*) and ſo every Infant ſhould be regenerated, not only (*Sacramento tenens*) ſacramentally, but really and properly. Hence men do fancy, that being regenerated already, when baptiſed, they need no further work.

But if this were ſo, then all that were baptized (in their infancy) muſt neceſſarily be ſaved: becauſe the promiſe of pardon and ſalvation is made to converſion and regeneration, *Acts* 3. 19. 1 *Pet.* 1. 3, 4. *Mat.* 19. 28. Our Calling, Sanctification, (as to the beginnings of it) or Converſion (which are but the ſame thing, under different conceptions and expreſſions;) is but a middle link in the golden chain, faſtned to election at the one end, and glorification at the other, *Rom.* 8. 30. 2 *Theſ.* 2. 13. 1 *Pet.* 1. 2. The ſilver cord may not be broken, nor the connexion between Sanctification and ſalvation, between grace and glory, impiouſly violated, *Mat.* 5. 8. If we are indeed begotten again, it is to an inheritance incorruptible reſerved in Heaven for us, and the divine power is ingaged to keep us for it, 1 *Pet.* 1. 5. And if the very regenerate may periſh at laſt in their ſins, we will no more ſay, that he that is born

of

of God, his ſeed remaineth in him, and that he cannot ſin, 1 *Joh* 3. 9. *i. e.* unto death, nor that it is impoſſible to deceive the very elect, *Mat.* 24. 24.

And indeed were this true, then we need look no farther to ſee our names written in Heaven, than only to ſearch the Regiſter, and ſee whether we were baptized: then I would keep the certificate of my baptiſm, as my faireſt evidence for Heaven, and ſhould come by aſſurance of my gracious ſtate, with a wet finger: then men ſhould do well to carry but a certificate of their baptiſm under the Regiſters hand, when they dyed (as the Philoſopher would be buried with the biſhops bond in his hand, which he had given him for the receiving his alms in another world:) and upon ſight of this, there were no doubt of their admiſſion into Heaven.

In ſhort, if there be no more neceſſary to converſion or regeneration, than to be turned to the Chriſtian Religion, or to be baptized in infancy, this will flie directly in the face of that Scripture, *Mat.* 7. 14. as well as multitudes of others. For firſt, we will then no more ſay, *ſtrait is the gate and narrow is the way*: for if all that are baptized, and of the true Religion, are ſaved, the door is become heavenly wide, and we will henceforth ſay, wide is the gate, and broad is the way, that leadeth unto life; for if this be true, whole Pariſhes, yea whole Countries, and whole Kingdoms may go in a breaſt, and we will no more teach, that the righteous is ſcarcely ſaved, or that there is need of ſuch a ſtir in taking the Kingdom of Heaven by violence

lence and ſtriving to enter in. Surely if the way be ſo eaſie as many make it, that there is little more neceſſary, than to be regenerated in our baptiſm, and cry God mercy, and be abſolved by the Miniſter at our end, 'tis more ado than needs, to put our ſelves to ſuch running, and ſeeking, and knocking, and fighting, and wreſtling, as the word requires, as neceſſary to ſalvation. Secondly, if this be true, we will no more ſay, *few there be that find it*: yea we will rather ſay, *few there be that miſs it*: we will no more ſay, that of the many that are called, *but few are choſen Mat.* 22. 14. and that even of the profeſſing *Iſrael, but a remnant ſhall be ſaved, Rom.* 11. 5. If this Doctrine be true, we will not ſay any more with the Diſciples, *Who then ſhall be ſaved?* but rather who then ſhall not be ſaved? Then if a man be called a brother (that is, a Chriſtian) and be baptized, though he be a fornicator, or a railer, or covetous, or a drunkard, yet he ſhall inherit the Kingdom of God, 1 *Cor.* 5. 11. 1 *Cor.* 6. 9, 10.

But the *Arminian* will reply; ſuch as theſe though they did receive regenerating grace in Baptiſm, are ſince fallen away, and muſt be renewed again, or elſe they cannot be ſaved.

I anſwer, 1. That there is an infallible connexion between regeneration and ſalvation, as we have already ſhewed, and I itch to be farther evidencing, but that 'tis againſt deſigned brevity. 2. Then men muſt be again born again, which carries a great deal of abſurdity in its very face. And why may not men be twice born in nature, as well as in grace? Why not

as

as great an abſurdity to be twice regenerated as to be twice generated? But 3. and above all, This grants however the thing I contend for, that what ever men do, or pretend to receive in baptiſm, if they be found afterwards to be groſly ignorant or prophane, or formal, without the power of godlineſs, they muſt be born again, or elſe be ſhut out of the Kingdom of God. So then, they muſt have more to plead for themſelves, than their baptiſmal regeneration.

Well, in this you ſee all are agreed, that be it more or leſs that is received in baptiſm, if (when men come to years) they are evidently unſanctified, they muſt be renewed again by a through and powerful change, or elſe they cannot eſcape the damnation of hell. Friends and Brethren be not deceived, God is not mocked; *Gal.* 6.7. Whether it be your baptiſm or what ever elſe that you pretend, I tell you from the living God, that if any of you be a prayerleſs perſon, *Job* 15.14. or unclean, or malicious, or covetous, or riotous, or a ſcoffer, or a lover of evil company, *Prov.* 13.20. In a word, if you are not holy, ſtrict, and ſelf-denying Chriſtians, *Heb.* 12.14. *Mat.* 16.24. you cannont be ſaved except you be tranſformed by a further work upon you, and renewed again by repentance.

Thus I have ſhewed, that it is not enough to evidence a man to be regenerate, that he hath been baptized; effectual grace not neceſſarily accompanying baptiſm, as ſome have vainly aſſerted. But I muſt anſwer one Objection before I paſs.

Object.

Obj. The Sacraments do certainly attain their ends, where man doth not *ponere obicem*, or lay ſome obſtruction, which Infants do not.

Sol. I anſwer, it is not the end of Baptiſm to regenerate. 1. Becauſe then there would be no reaſon, why it ſhould be confined only to the ſeed of Believers: for both the law of God, and the nature of Charity, requires us to uſe the means of converſion for all, as far as we can have opportunity. Were this true, no ſuch charity as to catch the children of Turks and Heathens, and baptize them, and diſpatch them to Heaven out of hand; like the bloody Wretches, that made the poor Proteſtants (to ſave their lives) to ſwear they would come to Maſs, and that they would never depart from it, and then put them forthwith to death, ſaying, *They would hang them while in a good mind.* 2. Becauſe it preſuppoſeth regeneration, and therefore cannot be intended to confer it. In all the expreſs inſtances in Scripture, we find that baptiſm doth ſuppoſe their repenting, believing, receiving the Holy Ghoſt, *Acts* 8. 37. *Acts* 2. 38. *Acts* 10. 47. *Mark* 16. 16. And to imagine, that baptiſm was inſtituted for an end of which not one of the firſt ſubjects was capable (for they were all adult perſons and ſuppoſed to have faith and repentance according as they profeſſed, and their children were not baptized till after them, in their right,) were no little abſurdity. Were this Doctrine true, baptiſm would make Diſciples, but we find it doth beſpeak them ſuch before hand, *Mat.* 28. 19. 3. Becauſe Baptiſm, being but a Seal of the Covenant, cannot convey the benefits, but according

according to the tenour of the Covenant, to which it is ſet. Now the Covenant is conditional, therefore the Seal conveys conditionally. The Covenant requires faith and repentance, as the condition of the grand benefits, pardon, and life, *Act.* 16. 31. *Acts* 3. 19. And what the Covenant doth not convey but upon theſe conditions, the Seal cannot. So that Baptiſm doth preſuppoſe faith and repentance in the ſubject, without which it neither doth, nor can convey the ſaving benefits: otherwiſe the Seal ſhould convey contrary to the tenour of the Covenant to which it is affixed.

3. *It lies not in a moral righteouſneſs.* This exceeds not the righteouſneſs of the Scribes and Phariſees, and therefore cannot bring us to the Kingdom of God, *Mat.* 5. 20. *Paul*, while unconverted, was touching the righteouſneſs which is in the Law blameleſs, *Phil.* 3. 6. None could ſay black is thine eye. The ſelf-juſticiary could ſay, *I am no Extortioner, Adulterer, Unjuſt*, &c. *Luke* 18. 11. Thou muſt have ſomething more than all this to ſhew, or elſe (however thou maiſt juſtifie thy ſelf) God will condemn thee. I condemn not morality, but warn you not to reſt here. Piety includes morality, as Chriſtianity doth humanity, and grace reaſon. But we muſt not divide the tables.

4. *It conſiſts not in an external conformity to the rules of Piety.* 'Tis too manifeſt, men may have a form of godlineſs, without the power, 2 *Tim.* 3. 5. Men may pray long. *Mat.* 23. 14. and faſt often, *Luk.* 18. 12. and hear gladly *Mat.* 13. 20.

and

and be very forward in the ſervice of God, though coſtly and expenſive, *Eſay.* 1. 11. and yet be ſtrangers to Converſion. They muſt have more to plead for themſelves, than that they keep their Church, and give alms, and make uſe of prayer, to prove themſelves ſound Converts. No outward ſervice but an hypocrite may do it; even to the giving all his goods to the poor, and his members to the fire, 1 *Cor.* 13. 3.

5. *It lies not in the chaining up of corruption, by education, humane laws, or the force of incumbent affliction.* 'Tis too common and eaſie, to miſtake education for grace; but if this were enough, who a better man than *Jehoaſh?* While *Jehojadah* his uncle lived, he was very forward in Gods ſervice, and calls upon him to repair the houſe of the Lord, 2 *Kings* 12. 2, 7. But here was nothing more than good education all this while: for when his good Tutor was taken out of the way, he appears to have been but a wolf chained up; and falls off to idolatry.

6. *In ſhort, it conſiſts only in illumination, or conviction, in a ſuperficial change, or partial reformation.* An *Apoſtate* may be a man inlightned, *Heb.* 6. 4. and a *Felix* tremble under convictions, *Acts* 24. 25. and a *Herod* amend many things, *Mar.* 6. 20. 'Tis one thing to have ſin alarm'd only by convictions, and another to have it captivated and crucified by converting grace. Many, becauſe they have been troubled in conſcience for their ſins, think well of their caſe; miſerably miſtaking conviction for Converſion. With theſe *Cain* might have paſſed for a Convert, who ran up and down the world,

World, like a man diſtracted under the rage of a guilty conſcience, till with building and buſineſs he had worn it away, *Gen.* 4. 13, 14. Others think, that becauſe they have given off their riotous courſes, and are broken off from evil company, or ſome particular luſt, and reduced to ſobriety and civility, they are now no other than real Converts; forgetting that there is a vaſt difference between being ſanctified, and civilized; and that many ſeek to enter into the Kingdom of Heaven, *Luke* 13. 24. and are not far from it, *Mark* 12. 34. and arrive to the *almoſt* of Chriſtianity, *Acts* 26. 28. and yet fall ſhort at laſt. While conſcience holds the whip over them, many will pray, hear, read, and forbear their delightful ſins: but no ſooner is this Lyon aſleep, but they are at their vomit again. Who more religious than the Jews, when Gods hand was upon them? *Pſal.* 78. 34, 35. but no ſooner was the affliction over, but they forgat God, and ſhewed their religion to be but a fit, *v.* 36. 37. Thou mayeſt have diſgorged a troubleſome ſin, that will not ſit in thy ſtomach, and have eſcaped the groſs pollutions of the world, and yet not have changed thy ſwiniſh nature all the while, 2 *Pet.* 2. 20. 22.

You may caſt the lead, out of the rude maſs, into the more comely proportion of a plant, and then into the ſhape of a beaſt, and thence into the form and features of a man: but all the while it is but lead ſtill. So a man may paſs through divers tranſmutations, from ignorance to knowledge, from prophaneneſs to civility, thence to a form of Religion, and all this while

he is but carnal and unregenerate, while his nature remains unchanged.

Application. Hear then, O ſinners hear; as you would live, ſo come and hear; Eſay. 55.3. Why would you ſo wilfully deceive your ſelves, or build your hopes upon the ſand? I know he ſhall find hard work of it, that goes to pluck away your hopes. It cannot but be ungrateful to you, and truly it is not pleaſing to me. I ſet about it, as a Surgeon, when to cut off a putrified member from his well-beloved friend; which of force he muſt do, but with an aking heart, a pitiful eye, a trembling hand. But underſtand me, Brethren, I am only taking down the ruinous houſe, (which will otherwiſe ſpeedily fall of it ſelf, and bury you in the rubbiſh,) that I may build fair, and ſtrong and firm for ever. The hope of the wicked ſhall periſh, if God be true of his word. *Prov.* 11.7. And wert not thou better, O ſinner, to let the word convince thee now in time, and let go thy falſe and ſelf-deluding hopes, than to have death too late to open thine eyes, and find thy ſelf in hell, before thou art aware? I ſhould be a falſe and faithleſs Shepherd, if I ſhould not tell you, that you who have built your hopes upon no better grounds, than theſe forementioned, are yet in your ſins. Let your conſcience ſpeak; what is it, that you have to plead for your ſelves? Is it that you wear Chriſt's livery? that you bear his name? that you are of the viſible Church? that you have knowledg in the points of Religion, are civilized, perform religious duties, are juſt in your dea-

ings, have been troubled in conſcience for your ſins? I tell you from the Lord, theſe pleas will never be accepted at Gods Bar. All this though good in it ſelf, will not prove you converted, and ſo will not ſuffice to your ſalvation. Oh look about you, and bethink your ſelves of turning ſpeedily and ſoundly. Set to praying and to reading, and ſtudying your own hearts; reſt not, till God hath made through work with you: for you muſt be other men, or elſe you are loſt men.

But if theſe be ſhort of Converſion, what ſhall I ſay of the profane ſinner? It may be, he will ſcarce caſt his eyes, or lend his ears to this diſcourſe: but if there be any ſuch reading, or within hearing, he muſt know from the Lord that made him, that he is far from the Kingdom of God. May a man be civilized and not converted, where then ſhall the Drunkard, and Glutton appear? May a man keep company with the wiſe Virgins, and yet be ſhut out? Shall not a companion of fools much more be deſtroyed? *Prov.* 13. 20. May a man be true and juſt in his dealing, and yet not be juſtified of God? What then will become of thee, O wretched man, whoſe conſcience tells thee thou art falſe in thy trade, and falſe of thy word, and makeſt thine advantage by a lying tongue? If men may be enlightned, and brought to the performance of holy duties, and yet go down to perdition, for reſting in them, and ſitting down on this ſide of Converſion: what will become of you, O miſerable families, that live as without God in the world?

And

And of you, O wretchleſs ſinners, with whom God is ſcarce in all your thoughts; that are ſo ignorant, that you cannot, or ſo careleſs, that you will not pray? O repent and be converted; break off your ſins by righteouſneſs: away to Chriſt for pardoning and renewing grace: give up your ſelves to him, to walk with him in holineſs, or elſe you ſhall never ſee God. Oh that you would take the warnings of God! In his name I once more admoniſh you. Turn you at my reproof. *Prov.* 1. 23. Forſake the fooliſh and live, *Prov.* 9. 6. Be ſober, righteous, godly. *Tit.* 2. 12. Waſh your hands you ſinners, purifie your hearts ye double minded. *James* 4. 8. Ceaſe to do evil, learn to do well, *Eſay.* 1. 16, 17. But if you will on, you muſt die. *Ezek.* 33. 11.

CHAP. II.

Shewing poſitively what Converſion is.

I May not leave you with your eyes half open, as he that ſaw men as trees walking. *Mar.* 8. 24. The word is profitable for doctrine, as well as reproof; 2 *Tim.* 3. 16. And therefore having thus far conducted you by the ſhelves and rocks of ſo many dangerous miſtakes, I would guide you at length into the harbour of truth,

Converſion then (in ſhort) lies, in the thorow change both of the heart, and life. I ſhall briefly deſcribe it in its nature and cauſes.

1. *The author it is the ſpirit of God*; and therefore it is called, the ſanctification of the ſpirit;

2 *Theſ.* 2. 13. and the renewing of the holy Ghoſt. *Tit.* 3. 5. Yet not excluding the other perſons in the Trinity: For the Apoſtle teacheth us, to bleſs the Father of our Lord Jeſus Chriſt, for that he hath begotten us again: 1 *Pet.* 1. 3. and Chriſt is ſaid to give repentance to *Iſrael*; *Acts* 5. 31. and is called the everlaſting Father, *Eſay.* 9. 6. and we his ſeed, and the Children which God hath given him, *Heb.* 2. 13. *Eſay.* 53. 10. O bleſſed birth! Seven Cities contended for the birth of *Homer*: but the whole Trinity fathers the new creature. Yet is this work principally aſcribed to the Holy Ghoſt, and ſo we are ſaid to be born of the ſpirit. *Joh.* 3. 8.

So then it is a work above mans power. We are born, not of the will of the fleſh, nor of the will of man; but of God. *John* 1. 31. Never think thou canſt convert thy ſelf. If ever thou wouldſt be ſavingly converted, thou muſt deſpair of doing it in thine own ſtrength. *Jer.* 31. 18. It is a reſurrection from the dead, *Rev.* 20. 5. *Eph.* 1. 2. a new creation, *Gal.* 6. 15. *Eph.* 2. 10. a work of abſolute omnipotency: *Eph.* 1. 19. Are theſe out of the reach of humane power? If thou haſt no more than thou hadſt by thy firſt birth, a good nature, a meek and chaſt temper, &c. thou art a very ſtranger to true converſion. This is a ſupernatural work.

2. *The moving cauſe is Internal, or external.*

The Internal mover is only free grace. Not by works of righteouſneſs which we have done: but

but of his own mercy he ſaved us —— by the renewing of the Holy Ghoſt, *Tit.* 3. 5. Of his own will begat he us, *Jam.* 1. We are choſen and called unto Sanctification, not for it. *Eph.* 1. 4.

God finds nothing in man to turn his heart, but to turn his ſtomach: enough to provoke his loathing, nothing to provoke his love. Look back upon thy ſelf, O Chriſtian. Take up thy verminous rags: Look upon thy ſelf in thy blood. *Ez.* 16.6. O reflect upon thy ſwiniſh nature, thy filthy ſwill, thy once beloved mire. 2 *Pet.* 2. Canſt thou think without loathing of thy trough and draugh? Open thy ſepulchre, *Mat.* 23. 27. Art not thou almoſt ſtruck dead with the helliſh damp? behold thy putrid ſoul, thy loathſom members. O ſtench unſufferable, if thou doſt but ſenſe thine own putrifaction! *Pſal.* 14. 3. Behold thy ghaſtly viſſage, thy crawling luſts, thy ſlime and corruption. Do not thine own cloths abhor thee? *Job.* 9. 31. How then ſhould holineſs and purity love thee. Be aſtonied O Heavens at this, be moved O earth. *Jer.* 2. 12. Who but muſt needs cry, Grace! Grace! *Zech.* 4. 7. Hear and bluſh you Children of the moſt high. O you unthankful generation! that free grace is no more in your mouths, in your thoughts; no more adored, admired, commended by ſuch as you. One would think you ſhould be nothing but praiſing and admiring God, where ever you are. How can you make a ſhift to forget ſuch grace, or to paſs it over with a ſlight and ſeldom mention?

What but free grace ſhould move God to love you, unleſs enmity could do it, or deformity could do it, unleſs vomit, or rottenneſs could do it? How affectionately doth *Peter* lift up his hands? *Bleſſed be the God and Father of our Lord Jeſus Chriſt, who of his abundant mercy hath begotten us again.* 1 Pet. 1 3. How feelingly doth *Paul* magnifie the free mercy of God in it? *God who is rich in mercy for his great love wherewith he loved us; hath quickned us together with Chriſt; by Grace are ye ſaved,* Eph. 2.4 5.

The external mover is the merit and interceſſion of the bleſſed Jeſus. He hath obtained gifts for the rebellious; *Pſal.* 68. 18. and through him it is, that God worketh in us, what is well pleaſing in his ſight. *Heb.* 13.21. Through him are all ſpiritual bleſſings beſtowed upon us in Heavenly things, *Eph.* 1. 3. He intercedeth for the Elect, that believe not. *Joh.* 17. 20. Every Convert is the fruit of his travel. *Eſay.* 53. 11. O never was infant born into the world with that difficulty, that Chriſt endured for us. How emphatically he groaneth in his travel? All the pains that he ſuffered on his Croſs they were our birth-pains, *Acts* 2.24. ὠδῖνας, the pulls and throws that Chriſt endured for us. He is made ſanctification to us, 1 *Cor.* 1.30. He ſanctified himſelf (that is ſet apart himſelf as a ſacrifice) that we may be ſanctified, *John* 17. 19. We are ſanctified through the offering of his body once for all, *Heb.* 10. 10.

'Tis nothing then without his own bowels, but the merit and interceſſion of Chriſt, that prevails with God to beſtow upon us converting

ting grace. If thou art a new creature, thou knoweſt to whom thou oweſt it, to Chriſt's pangs and prayers. Hence the natural affection of a believer to Chriſt. The ſoal doth not more naturally run after the dam, nor the ſuckling to the dugs, than a believer to Jeſus Chriſt. And whither elſe ſhouldſt thou go? If any in the world can ſhew that for thy heart, that Chriſt can, let them carry it. Doth Satan put in, doth the world court thee, doth ſin ſue for thy heart? Why, were theſe crucified for thee? 1 *Cor.* 1. 13. O Chriſtian, love and ſerve the Lord while thou haſt a being. Do not even the Publicans love thoſe that love them? And ſhew kindneſs to them that are kind to them? *Mat.* 5. 46, 47.

3. *The Inſtrument is either perſonal, or Real.*

The perſonal is the Miniſtry. *I have begotten you to Chriſt through the Goſpel,* 1 *Cor.* 4. 15. Chriſts Miniſters are they that are ſent to open mens eyes, and to turn them to God. *Acts* 26. 18.

O unthankful world, little do you know what you are doing, while you are perſecuting the Meſſengers of the Lord. Theſe are they whoſe buſineſs is (under Chriſt) to ſave you. Whom have you reproached, and blaſphemed? Againſt whom have you exalted your voice, and lifted up your eyes on high? *Eſay.* 37. 23. Theſe are the ſervants of the moſt high God, that ſhew unto you the way of ſalvation, *Acts* 16. 17. and do you thus requite them, O fooliſh and unwiſe? *Deut.* 32. 6. O ſons of ingratitude,

againſt whom do you ſport your ſelves? againſt whom make ye a wide mouth, and draw out the tongue? *Eſay.* 57. 3. Theſe are the Inſtruments that God uſeth to convert and ſave you: and do you ſpit in the face of your Phyſicians, and throw your Pilots overboard? Father forgive them, for they know not what they do.

The Inſtrument Real is the word. We were begotten by the word of truth. This is it that inlightens the eyes, that converteth the ſoul *Pſa.* 19. 7, 8. that maketh wiſe to ſalvation, 2 *Tim.* 3. 15. This is the incorruptible ſeed, by which we are born again. 1 *Pet.* 1. 33. If we are waſhed, 'tis by the word, *Eph.* 5. 26. if we are ſanctified, 'tis through the truth, *Joh.* 17. 17. This generates faith, and regenerates us. *Rom.* 10. 17. *Jam.* 1. 18.

O ye Saints, how ſhould you love the word? for by this you have been converted. O ye ſinners, how ſhould you ply the word? for by this you muſt be converted. No other ordinary means but this. You that have felt its renewing power, make much of it while you live, be for ever thankful for it. Tie it about your necks, write it upon your hands, lay it in your boſoms. *Prov.* 6. 21, 22. When you go let it lead you, when you ſleep let it keep you, when you wake let it talk with you. Say with holy *David*, I will never forget thy precepts, for by them haſt thou quickned me. *Pſal.* 119, 93. You that are unconverted, read the word with diligence, flock to it, where powerfully preached; fill the porches, as the multitude

of

of the impotent, blind, halt, withered, waiting for the moving of the water. *John* 5. 3. Pray for the coming of the ſpirit in the word. Come off thy knees to the ſermon: and come to thy knees from the ſermon. The ſeed doth not proſper becauſe not watred by prayers and tears, nor covered by meditation.

4. *The final cauſe is mans ſalvation, and Gods glory.* We are choſen through ſanctification to Salvation, 2 *Theſ.* 2. 13. Called that we might be glorified, *Rom.* 8. 30. but eſpecially, that God might be glorified, *Eſay.* 60. 21. that we ſhould ſhew forth his praiſes, 1 *Pet.* 2. 9. and be fruitful in good works, *Col.* 1. 10.

O Chriſtian, do not forget the end of thy calling, let thy light ſhine, *Mat.* 5. 16. Let thy Lamp burn, let thy fruits be good, and many, and in ſeaſon, *Pſal.* 1. 3. Let all thy deſigns fall in with Gods, that he may be magnified in thee, *Phil.* 1. 20. Why ſhould God repent that he hath made thee a Chriſtian, as in the time of the old world, that he made them men? *Gen.* 6. 6. Why ſhouldſt thou be an eye-ſore in his Orchard, *Luk.* 7. by thy unfruitfulneſs? or a ſon that cauſeth ſhame, as it were a grief to thy father, and a bitterneſs to her that bare thee, *Prov.* 17. 25. *Prov.* 10. 5. O let the womb bleſs thee that bare thee, *Prov.* 17. 21. He that begets a fool doth it to his ſorrow; and the father of a fool hath no joy.

5. *The ſubject is the elect ſinner, and that in all his parts and powers, members and mind.* Whom God predeſtinates, them only he calls, *Rom.* 8. 30. None are drawn to Chriſt by their calling, nor

nor come to him by believing, but his ſheep, thoſe whom the father hath given him, 1 *John* 6. 37, 44. Effectual calling runs parallel with eternal election, 2 *Pet.* 1. 10.

Thou beginneſt at the wrong end, if thou diſputeſt firſt about thine election. Prove thy converſion, and then never doubt of thine election. Or canſt thou not yet prove it? Set upon a preſent and thorow turning. Whatever Gods purpoſes be (which are ſecret) I am ſure his promiſes are plain. How deſperately do rebels argue? If I am elected I ſhall be ſaved, do what I will: If not, I ſhall be damned, do what I can. Perverſe ſinner, wilt thou begin where thou ſhouldeſt end? Is not the word before thee? What ſaith it? *Repent and be converted that your ſins may be blotted out, Acts* 3. 19. *If you mortifie the deeds of the body, you ſhall live, Rom.* 8. 13. *Believe and be ſaved, Act.* 16. 31. What can be plainer? Do not ſtand ſtill, diſputing about thine election, but ſet to repenting and believing. Cry to God for converting grace. Revealed things belong to thee, in theſe buſie thy ſelf. 'Tis juſt (as one well) that they that will not feed on the plain food of the word, ſhould be choaked with the bones. What ever Gods purpoſes be, I am ſure his promiſes be true. Whatever the decrees of Heaven be, I am ſure, that if I repent and believe I ſhall be ſaved; and that if I repent not, I ſhall be damned. Is not here plain ground for thee: and wilt thou yet run upon the rocks.

More particularly, this change of converſion paſſes thorowout in the whole ſubject. A carnal

nal perſon may have ſome ſhreds of good morality, a little near the liſt, but he is never good throughout the whole cloth, the whole body of Holineſs and Chriſtianity: Feel him a little further near the ridge, and you ſhall ſee him to be but a deceitful piece Converſion is not a repairing of the old building, but it takes all down and erects a new ſtructure: it is not the putting in a patch, or ſowing on a liſt of holineſs; but with the true convert, holineſs is woven into all his powers, principles, and practice. The ſincere Chriſtian is quite a new fabrick, from the foundation to the top-ſtone all fire-new. He is a new man, *Eph.* 4. 24. a new creature. All things are become new, 2 *Cor.* 5. 17. Converſion is a deep work, a heart work; *Acts* 2. 37, and 16. 14. it turns all upſide down, and makes a man begin a new world. It goes *throughout* with men, *throughout* the Mind, *throughout* the Members, *throughout* the motions of the whole life.

1. *Throughout the mind.* It makes an univerſal change within. Firſt it turns the ballance of the judgment, ſo that God and his Glory do weigh down all carnal and worldly intereſts. *Acts* 20. 24. *Phil.* 1. 20. *Pſal.* 73. 25. It opens the eye of the mind, and makes the ſcales of its native ignorance to fall off, and turns men from darkneſs to light. *Acts* 26. 18. *Eph.* 5. 8. 1 *Pet.* 2. 9. The man that before ſaw no danger in his condition, now concludes himſelf loſt, and for ever undone, *Acts* 2. 37. except renewed by the power of Grace. He that formerly thought there was little hurt in ſin, now comes

to

to ſee it to be the chief of evils; he ſees the unreaſonableneſs, unrighteouſneſs, the deformity and the filthyneſs that is in ſin, ſo that he is affrighted with it, loaths it, dreads it, flies it, and even abhors himſelf for it, *Rom.* 7. 15. *Job* 42. 6. *Ezek.* 36. 31. He that could ſee little ſin in himſelf, and could find no matter for confeſſion (as it was ſaid of that learned Ignoramus *Bellarmine* (who it ſeems while he knew ſo much abroad, was a miſerable ſtranger to himſelf,) that when he was to be confeſſed by the Prieſt, could not remember any thing to confeſs but was fain to run back to the ſins of his youth) I ſay he that could not find matter for confeſſion, unleſs it were ſome few groſs and ſtaring evils, now ſin reviveth with him, *Rom.* 7. 9. he ſees the rottenneſs of his heart, and deſperate and deep pollution of his whole nature: he cries, unclean, unclean, *Lev.* 13. 45. Lord purge me with Hyſop, waſh me throughly, create in me a new heart, *Pſal.* 51. 2, 7, 10. He ſees himſelf altogether become filthie, *Pſal.* 14. 3. corrupt both root and tree, *Mat.* 7. 17, 18. he writes *unclean* upon all his parts, and powers, and performances, *Eſay.* 63. 6. *Rom.* 7. 18. He diſcovers the naſty corners that he was never aware of, and ſees the blaſphemy, and theft, and murther, and adultery that is in his heart, which before he was ignorant of. Heretofore he ſaw no form nor comlineſs in Chriſt, no beauty that he ſhould deſire him; but now he finds the hid treaſure, and will ſell all to buy this field. Chriſt is the pearl he ſeeks, ſin the puddle he loaths.

Now

Now according to this new light, the man is of another mind, another judgment, than before he was: Now God is all with him: he hath none in Heaven nor in earth like him, *Pſ.* 73. 25. He prefers him truly before all the world: his favour is his life: the light of his Countenance is more than Corn and Wine and Oyl, (the good that he formerly enquired after, and ſet his heart upon, *Pſal.* 4. 6, 7.) Now let all the world be ſet on one ſide, and God alone on the other? Let the Harlot put on her paint, and gallantry, and preſent her ſelf to the ſoul (as when Satan would have tempted our Saviour with her) in all the glory of her kingdoms, yet the ſoul will not fall down and worſhip her; but will prefer a naked, yea a crucified, perſecuted Chriſt before her, *Phil.* 3. 8. 1 *Cor.* 22. Not but that a Hypocrite may come to yield a general aſſent to this, that God is the chief good: yea the wiſer Heathens (ſome few of them) have at laſt ſtumbled upon this: but there is a difference between the abſolute, and comparative judgment of the underſtanding. No Hypocrite comes ſo far, as to look upon God, as the moſt deſirable and ſuitable good to him, and thereupon to acquieſce in him. This was the converts voice; *The Lord is my portion ſaith my ſoul. Whom have I in heaven but thee? and there is none upon earth, that I deſire beſides thee. God is the ſtrength of my heart and my portion for ever, Pſal.* 73. 25, 26. *Lam.* 3. 24.

Secondly, It turns the byaſs of the Will, both as to means and end (1.) *The intenſion of the will is*

is altered, *Ezek.* 36.26. *Jer.* 31.33. *Eſay* 26. 8 9. Now the man hath new ends and deſigns. Now he intends God above all, and deſires and deſigns nothing in all the world ſo much, as that Chriſt may be magnified in him, *Phil.* 1. 20. He accounts himſelf more happy in this, than in all that the earth could yield, that he may be ſerviceable to Chriſt, and bring him glory in his generation. This is the mark he aims at, that the name of Jeſus may be great in the world, and that all the ſheaves of his brethren, may bow to this ſheaf.

Reader, doſt thou view this and never ask thy ſelf, whether it be thus with thee? Pauſe a while, and breathe on this great concernment.

2. *The election alſo is changed*, ſo that he chooſes another way, *Pſal.* 119.30. He pitches upon God as his bleſſedneſs, and upon Chriſt as the principal, and holineſs as the ſubordinate means, to bring him to God. *Joh.* 14.6. *Rom.* 2.7. He chooſes Jeſus for his Lord. *Col.* 2.6. He is not meerly forced into Chriſt by the ſtorm, nor doth he take Chriſt for bare neceſſity, as the man begged from the gallows, when he takes the wife rather than the halter: but he comes off freely in the choice. This match is not made in a fright, as with the terrified conſcience, or dying ſinner, that will ſeemingly do any thing for Chriſt, but doth only take Chriſt, rather than hell: but he deliberately reſolves, that Chriſt is his beſt choice, *Phil.* 1.23. and would rather have him to chooſe, than all the good of this world, might he enjoy it while he would. Again, he takes holineſs for his path. He doth

not

not out of meer neceſſity ſubmit to it: but he likes and loves it. *I have choſen the way of thy Precepts Pſal.* 119. 173. He takes Gods teſtimonies not as his bondage, but as his heritage, yea his heritage for ever: *v.* 111. he counts them not his burden, but his bliſs, not his cords but his cordials. 1 *Joh.* 5.3. *Pſal.* 119.14,16, 47. He doth not only bear, but take up Chriſts yoak. He takes not holineſs, as the ſtomach doth the loathed potion, (which it will down with rather than dye) but as the hungry doth his beloved food. No time paſſes ſo ſweetly with him (when he is himſelf) as that he ſpends in the exerciſes of holineſs; theſe are both his aliment, and his element, the deſire of his eyes, and the joy of his heart. *Job.* 23. 12. *Pſal.* 119. 82, 131, 162, 174. *Pſal.* 63. 5.

Put thy conſcience to it as thou goeſt, whether thou art the man. O happy man, if this be thy caſe! But ſee thou be thorow and partial in the ſearch.

Thirdly, it turns the bent of the affection. 2 *Cor.* 7. 11. Theſe run all in a new chanel. The *Jordan* is now driven back, and the water runs upward againſt its natural courſe.

Chriſt is his *Hope*, 1 *Tim.* 1.1. this is his prize *Phil.* 3.8. here his eye is, here his heart is. He is contented to caſt all over board (as the merchant in the ſtorm, ready to periſh) ſo he may but keep this Jewel.

The thirſt of his *Deſires* is, not after gold, but grace, *Phil.* 3. 13. He hungers after it, he ſeeks it as ſilver, he digs for it as for hid treaſure:

ſure: he had rather be gracious, than be great: he had rather be the holieſt man on earth, than the moſt learned, the moſt famous, moſt proſperous. While carnal, he ſaid: Oh! If I were but in great eſteem, and rolled in wealth, and ſwim'd in pleaſure, if my debts were paid, and I and mine provided for, then I were a happy man: but now the tune is changed. Oh, ſaith the Convert, if I had but my corruptions ſubdued; if I had ſuch meaſures of grace, ſuch fellowſhip with God, though I were poor and deſpiſed, I ſhould not care, I ſhould account my ſelf a bleſſed man. Reader, is this the language of thy ſoul?

His *Joys* are changed. He rejoyceth in the way of Gods teſtimonies, as much as in all riches, *Pſa.* 119. 14. He delights in the law of the Lord, wherein once he had little ſavour. He hath no ſuch joy, as in the thoughts of Chriſt, the fruition of his company, the proſperity of his people.

His *Cares* are quite altered. He was once ſet for the world, and any ſcraps of by-time, nothing (too often) was enough for his ſoul. Now he gives over caring for the aſſes, and ſets his heart on the Kingdom. Now all the cry is, *What ſhall I do to be ſaved? Acts* 16. 30. His great ſolicitude is, how to ſecure his ſoul. O! how he would bleſs you, if you could but put him out of doubt of this!

His *Fears* are not ſo much of ſuffering, but of ſinning, *Heb.* 11. 25, 27. Once he was afraid of nothing ſo much as the loſs of his eſtate, or eſteem, the diſpleaſure of friends, the frowns of

of the great: Nothing founded ſo terrible to him, as pain, or poverty, or diſgrace. Now theſe are little to him, in compariſon of Gods diſhonour, or diſpleaſure. How warily doth he walk, leſt he ſhould tread on a ſnare? He feareth alway, he looks before and behind; he hath his eye upon his heart, and is often caſting over his ſhoulder, leſt he ſhould be overtaken with ſin, *Pſal.* 39. 1. *Prov.* 28. 14. *Eccleſ.* 2. 14. It kills his heart to think of loſing Gods favour; this he dreads as his only undoing, *Pſal.* 51. 11, 12. *Pſal.* 119. 8. No thought in the world doth pinch him and pain him ſo much, as to think of parting with Chriſt.

His *Love* runs a new courſe. My Love was crucified (ſaid holy *Ignatius*) that is, my Chriſt. This is my beloved, ſaith the Spouſe *Cant.* 5. 16. How doth *Auguſtine* often pour his loves upon Chriſt.

He can find no words ſweet enough. *Let me ſee thee, O Light of mine eyes. Come, O thou joy of my ſpirit; Let me behold thee, O the gladneſs of my heart. Let me love thee, O life of my ſoul. Appear unto me, O my great delight, my ſweet comfort. O my God, my life, and the whole glory of my ſoul. Let me find thee, O deſire of my heart. Let me hold thee, O love of my ſoul. Let me imbrace thee, O heavenly Bridegroom. Let me poſſeſs thee, O eternal bleſſedneſs, &c.*

His *ſorrows* have now a new vent. 2. *Cor.* 7. 9, 10. The view of his ſins, the ſight of a Chriſt crucified, that would ſcarce ſtir him before, now how much do they affect his heart?

His *Hatred* boils, his Anger burns againſt ſin, *Pſal.* 119. 104. He hath no patience with himſelf: he calls himſelf fool, and beaſt, and, thinks any name too good for himſelf, when his indignation is ſtirred up againſt ſin *Pſal.* 73. 22. *Prov.* 30. 2. He could once ſwill in it, with too much pleaſure; now he loaths the thought of returning to it, as much as of licking up the filthieſt vomit.

Commune then with thine own heart, and attend the common and general current of thine affections, whether it be towards God in Chriſt, above all other concernments. Indeed ſudden and ſtrong commotions of the affections and ſenſitive part, are oft-times found in hypocrites; eſpecially where the natural conſtitution leads thereunto: and contrariwiſe, the ſanctified themſelves are many times without ſenſible ſtirrings of the affections, where the temper is more ſlow, dry and dull. The great inquiry is, whether the judgment and will be ſtandingly determined for God, above all other good, real or apparent: and if the affections do ſincerely follow their choice, and conduct, though it be not ſo ſtrongly and ſenſibly, as is to be deſired, there is no doubt, but the change is ſaving.

2. *Thorowout the Members.* Theſe that were before the inſtruments of ſin, are now become the holy utenſils of Chriſts living temple, *Rom.* 6. 16. 1 *Cor.* 3. 16. He that before made, as it were, a baud or a barrel of his body, now poſſeſſeth his veſſel in ſanctification, and honour, in temperance, chaſtity, and ſobriety, as dedicated

ed to the Lord, 1 *Theſ.* 44. *Gal.* 5,22,23. 1 *Cor.* 6. 19.20.

The *eye* that was once a wandring eye, a wanton eye, a haughty, a covetous eye, is now employed, as *Mary*, in weeping over her ſins, *Luk.* 7. 38. in beholding God in his works *Pſal.* 8. 3. in reading his word, *Acts* 8. 30. in looking up and down for objects of mercy, and opportunities for his ſervice.

The *ear* that was once open to Satans call, and that (like a vitiated palat) did reliſh nothing ſo much as filthy, or at leaſt frothy talk, and the fools laughter is now bored to the door of Chriſts houſe, and open to his diſcipline. It ſaith, *ſpeak Lord for thy ſervant heareth.* It cries with him, *veniat verbum Domini*, and waits for his word as the rain, and reliſhes them more than the appointed food, *Job* 23.12. than the honey and the honey comb, *Pſal.* 19. 10.

The *head*, that was the ſhop of worldly deſigns, is now filled with other matters, and ſet on the ſtudy of Gods will, *Pſal.* 1. 2. *Pſal.* 119. 97. and the man beats his head, not ſo much about his gain, but about his duty. The *thoughts* and *cares* that now fill his head are principally, how he may pleaſe God, and flie ſin.

His *heart*, that was a ſty of filthy luſts is now become an Altar of incenſe, where the fire of divine love is ever kept in, and whence the daily ſacrifice of prayer and praiſes, and ſweet incenſe of holy deſires, ejaculations, and anhelations are continually aſcending, *Pſal.* 108. 1.

Pſal. 119. 20. *Pſal.* 139. 17, 18.

The *mouth* is become a well of life, his *tongue* as choice ſilver, and his *lips* feed many: Now the ſalt of grace hath ſeaſoned his ſpeech, and eat out the corruption, *Col.* 4. 6. and cleanſed the man from his filthy communication, flattery boaſting, raylings, lying, ſwearing, backbiting, that once came like the flaſhes proceeding from the hell that was in the heart. *James* 3. 6, 7. The *throat*, that was once an open ſepulchre, *Rom.* 3. 13. now ſends forth the ſweet breath of prayer, and holy diſcourſe, and the man ſpeaks in another tongue, in the language of *Canaan*, and is never ſo well, as when talking of God, and Chriſt, and the matters of another world. His *mouth* bringeth forth wiſdom, his *tongue* is become the ſilver Trumpet of his makers praiſe, his glory and the beſt member that he hath.

Now here you ſhall have the hypocrite halting. He ſpeaks it may be like an Angel, but he hath a covetous eye, or the gain of unrighteouſneſs in his hand. Or the hand is white, but his heart is full of rottenneſs, *Mat.* 13. 27. full of unmortified cares, a very oven of luſt, a ſhop of pride, the ſeat of malice. It may be with *Nebuchadnezzar*'s Image, he hath a golden head, a great deal of knowledge: but he hath feet of clay, his affections are worldly he minds earthly things, and his way and walk are ſenſual, and carnal, you may trace him in his ſecret haunts, and his footſteps will be found in ſome by-paths of ſin. The work is thorowout with him.

3. *Thorowout*

3. *Thorowout the motives, or the life, and practice.* The new man takes a new courſe, *Eph.* 2. 2, 3. His Converſation is in Heaven. *Phil.* 3. 20. No ſooner doth Chriſt call by effectual grace, but he ſtrait way becomes a follower of him, *Mat.* 4. 20. When God hath given the new heart and writ his law in his mind, he forthwith walks in his ſtatutes and keeps his judgments, *Ezek.* 36. 26, 27.

Though ſin may dwell (God knows a wearisome and unwelcome gueſt) in him, yet it hath no more dominion over him. *Rom.* 6. 14, 7. He hath his fruit unto holineſs, *Rom.* 6. 22. and though he makes many a blot, yet the law and life of Jeſus is that he eyes, as his copy, *Pſal.* 119. 30. *Heb.* 12. 2. and hath an unfeigned reſpect to all Gods commandments, *Pſ.* 119. 6. He makes conſcience even of little ſins & little duties, *Pſal.* 119. 113. His very infirmities which he cannot help, though he would, are his ſouls burden, and are like the duſt in a mans eye, which though but little, yet are not a little trombleſom. [O man, Doſt thou read this, and never turn in upon thy ſoul by ſelf-examination?] The ſincere Convert is not one man at Church and another at home: he is not a Saint on his knees, and a cheat in his ſhop: he will not tithe mint and cummin, and neglect mercy and judgment, and the weighty matters of the Law: he doth not pretend piety and neglect morality, *Mat.* 23. 14. but he turns from all his ſins and keeps all Gods Statutes, *Ezek.* 18. 21. though not perfectly (except in deſire and endeavour) yet ſincerely, not allowing

himſelf in the breach of any, *Rom.* 7. 15. Now he delights in thy word, and ſets himſelf to prayer, and opens his hand, (if able) and draws out his ſoul to the hungry, *Rom.* 7. 22. *Pſal.* 109. 4. *Eſay.* 58. 10 He breaketh off his ſins by righteouſneſs, and his iniquities b ſhewing mercy to the poor, *Dan.* 4. 27. and hath a good conſcience willing in all things to live honeſtly, *Heb.* 13. 18. and to keep without offence towards God and men.

Here again you ſhall find the unſoundneſs of many profeſſors, that take themſelves for good Chriſtians. They are partial in the law, *Mal.* 2. 9. and take up with the cheap and eaſie duties of religion, but they go not thorow with the work. They are as a cake not turned, half roaſted, and half raw. It may be you ſhall have them exact in their words, punctual in their dealings, but then they do not exerciſe themſelves unto godlineſs; and for examining themſelves, and governing their hearts, to this they are ſtrangers. You may have them duly at the Church, but follow them to their families and there you ſhall ſee little but the world minded, or if they have a road of family duties, follow them to their cloſets, and there you ſhall find their ſouls are little looked after. It may be they ſeem otherwiſe religious, but bridle not their tongues, and ſo all their religion is in vain, *Jam.* 1. 26. It may be they come up to cloſet and family prayer; but follow them to their ſhops and there you ſhall find them in a trade of lying, or ſome covert and cleanly way of deceit. Thus the hypocrite goes not thorow-

thorowout in the courſe of his obedience.

And thus much for the ſubject of Converſion.

6. The terms are either from which, or to which.

1. *The terms from which we turn in this motion of Converſion*, are *ſin*, *Satan*, the *world*, and *our own righteouſneſs*.

Firſt, *Sin*. When a man is converted, he is for ever out with ſin: yea with all ſin. *Pſal.* 119. 128. but moſt of all with his own ſins, and eſpecially with his boſom ſin, *Pſal.* 18.23. Sin is now the But of his indignation, 2 *Cor.* 7. 11. he thirſts to bathe his hands in the blood of his ſins. His ſins ſet abroach in ſorrows. It is ſin that pierces him and wounds him: he feels it like a thorn in his ſide, like a prick in his eyes, he groans and ſtruggles under it, and not formally, but feelingly cries out, *O wretched man*: he is not impatient of any burden, ſo much as of his ſin, *Pſal.* 40. 12. If God ſhould give him his choice, he would chooſe any affliction, ſo he might be rid of ſin. He feels it like the cutting gravel in his ſhooes, pricking, and paining him as he goes.

Before Converſion he had light thoughts of ſin: he cheriſhed it in his boſom, as *Uriah* his lamb: he nouriſhed it up, and it grew up together with him; it did eat as it were of his own meat, and drank of dis own cup, and lay in his boſom, and was to him as a daughter: but when God opens his eyes by converſion, he throws it away with abhorrence, *Eſay.* 30.

22. as a man would a loathſome toad, which in the dark he had hugged faſt in his boſome, and thought it had been ſome pretty and harmleſs bird. When a man is ſavingly changed, he is not only deeply converted of the danger, but defilement of ſin: and O how earneſt is he with God to be purified? He loaths himſelf for his ſins, *Ezek.* 36. 31. He runs to Chriſt, and caſts himſelf into the fountain opened for ſin and for uncleanneſs, *Zech* 13. 31. If he fall what a ſtir is there to get all clean again? He flies to the word, and waſhes, and rubs, and rinches, labouring to cleanſe himſelf from all filthyneſs both of fleſh and ſpirit; He abhors his once beloved ſin, *Pſal.* 18. 23. as a cleanly nature doth the trough, and mire, wherein he ſees the ſwine delight.

The ſound Convert is heartily engaged againſt ſin. He wreſtles with it, he wars againſt it. He is too often foiled, but he never yields the cauſe, nor lays down the weapons; but he will up, and to it again, while he hath breath in his body. He will never give quiet poſſeſſion, he will make no peace; he will give no quarter, he falls upon it, and fires upon it, and is ſtill diſquieting of it with continual alarms. He can forgive his other enemies; he can pity them, and pray for them, *Acts* 7. 60. but here he is implacable, here he is ſet upon revenge: he hunteth, as it were, for the precious life; his eye ſhall not pity, his hand ſhall not ſpare, though it be a right hand or a right eye: Be it a gainful ſin, moſt delightful to his nature, a ſupport to his eſteem with carnal friends; yet he will rather

throw

throw his gain down the kennel, ſee his credit fall, or the flower of pleaſure wither in his hand, than he will allow himſelf in any known way of ſin, *Luke* 19. 8. He will grant no indulgence, he will give no toleration; but he draws upon ſin where ever he meets it, and frowns upon it with his unwelcome ſalute, *Have I found thee, O mine enemy!*

Reader, hath conſcience been at work, while thou haſt been looking over theſe lines? Haſt thou pondered theſe things in thine heart? Haſt thou ſearched the book within, to ſee if theſe things be ſo? If not, read it again, and make thy conſcience to ſpeak whether or no it be thus with thee.

Haſt thou crucified thy fleſh with its affections and luſts, and not only confeſſed, but forſaken thy ſins, all ſin in thy fervent deſires, and the ordinary practice of every deliberate and wilful ſin in thy life? If not, thou art yet unconverted. Doth not conſcience fly in thy face, as thou readeſt, and tell thee that thou liveſt in a way of lying for thy advantage, that thou uſeſt deceit in thy calling, that there is ſome way of ſecret wantonneſs that thou liveſt in? why then, do not deceive thy ſelf, thou art in the gall of bitterneſs, and bond of iniquity.

Doth not thy unbridled tongue, thy bruitiſh intemperance, thy wicked company, thy neglect of prayer, of hearing and reading the word, now witneſs againſt thee, and ſay, *We are thy works and we will follow thee?* Or if I have not hit the right, doth not the bird within

n tell them, there is ſuch or ſuch a way, that thou knoweſt to be evil, that yet for ſome carnal reſpect thou doſt tolerate thy ſelf in, and art willing to ſpare? If this be the caſe, thou art to this day unregenerate, and muſt be changed or condemned.

Secondly, *Satan.* Converſion binds the ſtrong man, ſpoils his armour, caſts out his goods, turns men from the power of Satan unto God, *Acts* 26. 18. Before, the Devil could no ſooner hold up his finger to the ſinner, to call him to his wicked company, ſinful games, filthy delights, but preſently he follows, like an Ox to the ſlaughter, and a fool to the correction of the ſtocks, as the bird that haſteth to the prey, and knoweth not that it is for his life. No ſooner could Satan bid him lie, but preſently he had it upon the top of his tongue, *Act.* 5.3. no ſooner could Satan offer a wanton object, but he was ſtung with luſt. The Devil could do more with him than God could. If the Devil ſay, away with theſe family duties, be ſure they ſhall be rarely enough performed in his houſe. If the Devil ſay, away with this ſtrictneſs, this preciſeneſs, he will keep far enough from it. If he tells him there's no need of theſe cloſet duties, he ſhall go from day to day and ſcarce perform them. But now he is converted, he ſerves another maſter, and takes quite another courſe, 1 *Pet.* 4. 4. he goes and comes at Chriſts beck. *Col.* 3. 24. Satan may ſometimes catch his foot in his trap; but he will no longer be a willing captive. He watches againſt the ſnares and baits of Satan, and ſtudies to

be

be acquainted with his devices. He is very ſuſpitious of his plots, and is very jealous, in what comes athwart him, leſt Satan ſhould have ſome deſign upon him. He wreſtles againſt principalities and powers, *Eph.* 6. He entertains the meſſenger of Satan as men do the meſſenger of death. He keeps his eye upon his enemy. 1 *Pet.* 5.8. and watches in his duties, leſt Satan ſhould put in his foot.

Thirdly, the *World.* Before ſound faith, a man is overcome of the world. Either he bows down to *Mammon*, or idolizes his reputation or is a lover of pleaſure, more than a lover of God, 2 *Tim.* 3.4. Here's the root of mans miſery by the fall; he is turned aſide to the creature, inſtead of God, and gives that eſteem, confidence, affection to the creature, that is due to him alone, *Rom.* 1.25. *Mat.* 10. 37. *Prov.* 18 11. *Jer.* 17.5.

O miſerable man! What a deformed monſter hath ſin made thee. God made thee little lower than the Angels, ſin little better than the devils, *Joh.* 6.70. and. 8.44. a monſter that hath his head and heart, where his feet ſhould be, and his feet kicking againſt Heaven, and every thing out of place, the world, that was formed to ſerve thee, is come to rule thee; and the deceitful harlot hath bewitched thee with her inchantments, and made thee bow down and ſerve her.

But converting grace ſets all in order again, and puts God in the Throne, and the world at his footſtool, *Pſal.* 73.25. Chriſt in the heart, and

and the world under feet, *Eph.* 3.17. *Rev.* 12.1. So *Paul*, *I am crucified to the world, and the world to me*, *Gal.* 6.14. Before this change all the cry was *who will shew us any (worldly) good*: but now he sings another tune. *Lord lift thou up the light of thy countenance upon me*, and take the corn and wine whoso will, *Psal.* 4.6,7. Before, his hearts delight and content was in the world: then the Song was, *Soul take thine ease, eat, drink, and be merry, thou hast much goods laid up for many years*: but now all this is withered, and there is no comliness that he should desire it, and he tunes up with the sweet Psalmist of *Israel*, *The Lord is the portion of mine inheritance; the lines are fallen to me in a fair place, and I have a goodly heritage.* He blesses himself, and boasts himself in God, *Psal.* 34. 2. *Lam.* 3.24. nothing else can give him content. He hath written vanity and vexation upon all his worldly enjoyments, *Ec.* 1.2. and loss and dung upon all humane excellencies, *Phil.* 3.7,8. He hath life and immortality now in chase, *Rom.* 2.7. he trades for grace and glory, and hath the Crown incorruptible in pursuit, 1 *Cor.* 9.25. His heart is set in him to seek the Lord, 1 *Chron.* 22.19. and 2 *Chron.* 15.15. He first seeks the Kingdom of Heaven and the righteousness thereof, and religion is no longer a matter by the by with him, but the main of his care, *Mat.* 6.33. *Psal.* 27.4. Now the gawdy idol is become *Nehushtan*; 2 *Kings* 18.4. and he ups and treads upon it, as *Diogenes* trampling on *Plato*'s hangings, and saying *Calco Platonis fastum.* Before the world

world had the ſwaying intereſt with him: He would do more for gain than godlineſs, 1 *Tim.* 6. 5. more to pleaſure his friend, or his fleſh, than to pleaſe the God that made him, and God muſt ſtand by till the world were firſt ſerved; but now all muſt ſtand by: he hates father and mother and life and all in compariſon of Chriſt, *Luke* 14. 26.

Well then, pauſe a little, and look within. Doth not this neerly concern thee? Thou pretendeſt for Chriſt; but doth not the world ſway thee? Doſt thou not take more real delight and content in the world, than in him? Doſt not thou find thy ſelf better at eaſe when the world goes to thy mind, and thou art encompaſſed with carnal delights, than when retired to prayer and meditation in thy cloſet, or attending upon Gods word and worſhip? No ſurer evidence of an unconverted eſtate, than to have the things of the world uppermoſt in our aims, love, and eſtimations, *Job.* 2. 15. *Jam.* 4. 4.

With the ſound Convert Chriſt hath the ſupremacy. How dear is this name to him? How precious is its ſavour? *Cant.* 1. 3. Pſal. 45. 8. The name of Jeſus is engraven upon his heart, *Gal.* 4. 19. and lies as a bundle of mirrh between his breaſts, *Cant.* 1. 13, 14. Honour is but air, and laughter is but madneſs, and *Mammon* is fallen like *Dagon* before the ark, with hands and head broken off on the threſhold, when once Chriſt is ſavingly revealed. Here is the pearl of great price to the true Convert; here is his treaſure, here is his hope, *Mat.* 13. 44, 45.

this

This is his glory: My beloved is mine, and I am his, *Gal.* 6. 14. *Cant.* 2. 16. O 'tis ſweeter to him to be able to ſay, Chriſt is mine, than if he could ſay, the Kingdom is mine, the *Indies* are mine.

Fourthly, *your own righteouſneſs.* Before converſion, man ſeeks to cover himſelf with his own fig-leaves, *Phil.* 3. 6, 7. and to lick himſelf whole with his own duties, *Mic.* 6. 6, 7. He is apt to truſt in himſelf, *Luk.* 16. 15. and 18 9. and ſet his own righteouſneſs, and to reckon his counters for Gold, and not ſubmit to the righteouſneſs of God, *Rom.* 10. 3. But Converſion changes his mind; now he caſts away his filthy rags, and counts his own righteouſneſs, but a menſtruous cloth: he caſts it off, as a man would the verminous tatters of a naſty beggar, *Eſay.* 64. 6. Now he is brought to poverty of ſpirit. *Mat.* 5. 3. complains of and condemns himſelf, *Rom.* 7. and all his inventory is, *poor, and miſerable, and wretched, and blind, and naked, Rev.* 3. 17. he ſees a world of iniquity in his holy things, & calls his once idolized righteouſneſs, but fleſh, and loſs, and dogs-meat, and would not for a thouſand worlds be found in himſelf. *Phil.* 3. 4, 7, 8, 9. His finger is ever upon his ſores, *Pſal.* 51. 3. his ſins, his wants. Now he begins to ſet a high price upon Chriſts righteouſneſs: he ſees the need of a Chriſt in every duty, to juſtifie his perſon, and juſtifie his performances: he cannot live without him, he cannot pray without him; Chriſt muſt go with him, or elſe he cannot come into the preſence of God; he leans upon the hand

of

of Chriſt and ſo he bows himſelf in the houſe of his God. He ſets himſelf down for a loſt undone man without him. His life is hid in Chriſt, as the life of a man in the heart. He is fixed in Chriſt, as the roots of the tree ſpread in the earth for ſtability and nutriment. Before, the news of a Chriſt was a ſtale and ſapleſs thing: but now how ſweet is a Chriſt? *Auguſtine* could not reliſh his before ſo much admired *Cicero*, becauſe he could not find the name of Chriſt. How pathetically cries he? *Dulciſſime, amantiſ. benigniſ. Cariſ. &c. quando te videbo? quando ſatiabor de pulchritudine tua? Medit. c. 37. O moſt ſweet, moſt loving, moſt kind, moſt dear, moſt precious, moſt deſired, moſt lovely, moſt fair, &c.* all in a breath, when he ſpeaks of and to his Chriſt. In a word, the voice of the Convert is, with the Martyr, *None but Chriſt.*

2. *The terms which* are either *Ultimate*, or *Subordinate* and *mediate.*

The *Ultimate* is God the Father, Son, and Holy Ghoſt, whom the true Convert takes, as his All-ſufficient and eternal bleſſedneſs. A man is never truly ſanctified, till his very heart be in truth ſet upon God, above all things, as his portion and chief good. Theſe are the natural breathings of a believers heart, *Thou art my portion O Lord, Pſal. 119. 57. My ſoul ſhall make her boaſt in the Lord, Pſal. 34. 2. My expectation is from him: he only is my rock, and my ſalvation, he is my defence: in God is my ſalvation, and my glory, the rock my ſtrength, and my refuge is in God, Pſal. 62. 1, 2, 5, 6, 7. Pſal. 18. 1, 2.*

Would

Would you put it to an iſſue, whether you be converted or not, now then let thy ſoul and all that is within thee attend.

Haſt thou taken God for thy happineſs? Where doth the content of thy heart lie? Whence doth thy choiceſt comfort come in? Come then, and with *Abraham* lift up thine eyes, Eaſtward, and Weſtward, and Northward, and Southward, and caſt about thee what it is, that thou wouldſt have in Heaven or earth to make thee happy. If God ſhould give thee thy choice, as he did to *Solomon*, or ſhould ſay to thee, as *Ahaſhuerus* to *Eſther*, *What is thy petition and what is thy requeſt, and it ſhall be granted thee*; *Eſther* 5.3. What wouldſt thou ask? go into the gardens of pleaſure, and gather all the fragrant flowers from thence: would theſe content thee? Go to the treaſures of *Mammon*, ſuppoſe thou mighteſt lade thy ſelf, while thou wouldſt from hence: go to the towers, to the trophies of honour; what thinkeſt thou of being a man of renown, and having a name like the name of the great men of the earth? Would any of this, all this ſuffice thee, and make thee count thy ſelf a happy man, if ſo then certainly thou art carnal and unconverted. If not go further; wade into the divine excellencies, the ſtore of his mercies, the hiding of his power, the deeps unfathomable of his All-ſufficiency. Doth this ſuit thee beſt, and pleaſe thee moſt? Doſt thou ſay, *'Tis good to be here, Mat.* 17. 4. *Here I will pitch; here I will live and die?* Wilt thou let all the world go, rather than this? Then 'tis well

well between God and thee: Happy art thou, O man, happy art thou, that ever thou waſt born. If a God can make thee happy, thou muſt needs be happy: for thou haſt avouched the Lord to be thy God, *Deut.* 26. 17. Doſt thou ſay to Chriſt, as he to us, *Thy father ſhall be my father, and thy God my God, Joh.* 20. 17. Here is the turning point. An unſound profeſſor never takes up his reſt in God; but converting grace does the work, and ſo cures the fatal miſery of the fall, by turning the heart from its idols, to the living God, 1 *Theſ.* 1. 9. Now ſaies the ſoul, *Lord, whither ſhould I go? Thou haſt the words of eternal life, Joh.* 6. 68. Here he centers, here he ſettles. Oh 'tis as the entrance of Heaven to him, to ſee his intereſt in God. When he diſcovers this, he ſaith, *Return unto thy reſt, O my ſoul, for the Lord hath dealt bountifully with thee. Pſal.* 116. 7. and it is even ready to breath out *Simeons* ſong, *Lord, now letteſt thou thy ſervant depart in peace, Luke* 2. 29. and ſaith, with *Jacob*, when his old heart revived at the welcome tidings, *It is enough, Gen.* 45. 28. When he ſees he hath a God in Covenant to go to; *this is all his ſalvation and all his deſire, 2 Sam.* 23. 5.

Man, is this thy caſe? Haſt thou experienced this? Why, then bleſſed art thou of the Lord. God hath been at work with thee, he hath laid hold on thine heart by the power of converting grace, or elſe thou couldſt never have done this.

The *Mediate* term of Converſion is either *Principal*, or *leſs Principal.*

The *Principal* is Chriſt, the only mediator between God and man, 1 *Tim.* 2. 5. His work is to bring us to God 1 *Pet.* 3. 18. he is the way to the Father, *Joh.* 14. 6. the only plank on which we may eſcape, the only door by which we may enter, *Joh.* 10. 9. Converſion brings over the ſoul to Chriſt, to accept of him *Col.* 2. 6. as the only means to life, as the only way, the only name given under Heaven, *Acts* 4. 12. He looks not for ſalvation in any other, but him; nor in any other with him; but throws himſelf on Chriſt alone; as one that ſhould caſt himſelf with ſpread arms upon the Sea.

Here (ſaith the convinced ſinner) *here I will venture, and if I periſh, I periſh: If I die, I will die here. But Lord ſuffer me not to periſh under the pitifull eyes of thy mercy. Intreat me not to leave thee, or to turn away from following after thee,* Ruth 1. 16. *Here I will throw my ſelf. If thou kick me, if thou kill me,* Job 13. 15. *I will not go from thy door.*

Thus the poor ſoul doth venture on Chriſt, and reſolvedly adhere to him. Before Converſion, the man made light of Chriſt, minded the farm, friends, merchandiſe, more than Chriſt: *Mat.* 22. 5. now Chriſt is to him as his neceſſary food, his daily bread, the life of his heart, the ſtaff of his life, *Phil.* 3. 9. His great deſign is, that Chriſt may be magnified in him, *Phil.* 1. 20. His heart once ſaid, as they to the Spouſe, *What is thy beloved, more than another? Cant.* 5. 9. He found more ſweetneſs in his merry company, wicked games, earthly delights,

lights, than in Chriſt. He took Religion for a fancy, and the talk of great enjoyments for an idle dream. But now to him to live is Chriſt. He ſets light by all that he accounted precious for the excellency of the knowledge of Chriſt, *Phil.* 3. 8.

All of Chriſt is accepted by the ſincere Convert. He loves not only the wages, but work of Chriſt, *Rom.* 7. 22. not only the benefits, but the burden of Chriſt. He is willing not only to tread out the corn, but to draw under the yoak: he takes up the commands of Chriſt, yea and the Croſs of Chriſt, *Mat.* 11. *Mat.* 16. 24.

The unſound cloſes by the halves with Chriſt: he is all for the ſalvation of Chriſt, but he is not for ſanctification: he is for the priviledges, but appreciates not the perſon of Chriſt. He divides the offices and benefits of Chriſt. This is an error in the foundation. Whoſo loveth life, let him beware here. 'Tis an undoing miſtake, of which you have been often warned, and yet none more common. Jeſus is a ſweet name, but men love not the Lord Jeſus in ſincerity, *Eph.* 6. 24. They will not have him, as God offers, *To be a Prince and a Saviour*, *Acts* 5. 31. They divide what God hath joyned, the King, and the Prieſt. Yea they will not accept the ſalvation of Chriſt, as he intends it; they divide here. Every mans vote is for ſalvation from ſuffering; but they deſire not to be ſaved from ſinning. They would have their lives ſaved; but withall they would have their luſts ſaved. Yea many divide

here again, they would be content to have ſome of their ſins deſtroyed; but they cannot leave the lap of *Dalilah*, or divorce the beloved *Herodias*. They cannot be cruel to the right eye, or right hand: the Lord muſt pardon them in this thing, 2 *Kings* 5. 18. Oh be infinitely tender here: your ſouls lie upon it. The ſound Convert takes a whole Chriſt, and takes him for all intents and purpoſes, without exceptions, without limitations, without reſerves. He is willing to have Chriſt, upon his terms, upon any terms. He is willing of the dominion of Chriſt, as well as deliverance by Chriſt; he ſaith with *Paul*, *Lord what wilt thou have me to do? Acts* 9. 6. Any thing Lord. He ſends the blank to Chriſt to ſet down his own Conditions, *Acts* 2. 37. *Acts* 16. 30.

The *leſs Principal* is the *Laws*, *Ordinances*, and *ways of Chriſt*. The heart that was once ſet againſt theſe, and could not endure the ſtrictneſs of theſe bonds, the ſeverity of theſe ways, now falls in love with them, and chuſes them as its rule and guide for ever, *Pſal.* 119. 111, 112.

Four things (I obſerve) God doth work in every ſound Convert, with reference to the Laws and ways of Chriſt, by which you may come to know your eſtates, if you will be faithful to your own ſouls; and therefore keep your eyes upon your hearts, as you go along.

1. *The Judgement is brought to approve of them, and ſubſcribe to them, as moſt righteous, and moſt reaſonable*, *Pſal.* 119. 128, 137, 138. The mind is brought to like the ways of God, and the

the corrupt prejudices that were once againſt them, as unreaſonable, and intolerable, are now removed. The underſtanding aſſents to them all, as holy, juſt, and good. *Rom.* 7. 12. How is *David* taken up with the excellencies of Gods Laws? How doth he expatiate in their praiſes, both from their inherent qualities, and admirable effects, *Pſal.* 19. 8, 9, 10, &c.

There is a twofold judgment of the underſtanding, *Judicium abſolutum, & comparatum.* The abſolute judgment is, when a man thinks ſuch a courſe beſt in the general, but not for him, or not under the preſent circumſtances he is in, *pro hic & nunc.* Now a godly mans judgment is for the ways of God, and that not only the abſolute, but comparative judgment: he thinks them not only beſt in general, but beſt for him. He looks upon the rules of Religion, not only as tolerable, but deſirable, yea more deſirable than gold, fine gold, yea much fine gold, *Pſal.* 19. 10. His judgment is ſetledly determined, that 'tis beſt to be holy, that 'tis beſt to be ſtrict: that it is in it ſelf the moſt eligible courſe; and that 'tis for him the wiſeſt, and moſt rational, and deſirable choice. Hear the godly mans Judgment; *I know O Lord that thy judgments are right. I love thy Commandments above gold, Yea above fine gold. I eſteem all thy precepts concerning all things to be right, and I hate every falſe way, Pſal.* 119. 127, 128. Mark, he did approve of all that God required, and diſallowed all that he forbad, *Righteous art thou O Lord, and upright are thy judgments. Thy Teſtimonies that thou haſt com-*

manded are righteous, and very faithful. Thy word is true from the beginning; and every one of thy righteous judgments endureth for ever, Pſal. 119. 86: 160, 162, 163. See how readily and fully he ſubſcribes; he declares his aſſent, and conſent to it, and all and every thing therein contained.

2. *The deſire of the heart is to know the whole mind of Chriſt, Pſal.* 119. 125, 124. 169. *Pſal.* 25. 4, 5. He would not have one ſin diſcovered, nor be ignorant of one duty required. 'Tis the natural and earneſt breathing of a ſanctified heart, *Lord if there be any way of wickedneſs in me, do thou diſcover it. What I know not, teach thou me, and if I have done iniquity, I will do it no more.* The unſound is unwillingly ignorant, 2 *Pet.* 3. 5. loves not to come to the light, *Joh.* 3. 20. He is willing to keep ſuch or ſuch a ſin, and therefore is loth to know it to be a ſin, and will not let in the light at that window. Now the gracious heart is willing to know the whole latitude and compaſs of his makers Law. *Pſal.* 119. 18, 19, 27, 33, 64, 66, 68, 73, 108, 124. He receives with all acceptation the word that convinceth him of any duty that he knew not, or minded not before; or diſcovereth any ſin that lay hid before, *Pſal.* 19. 11.

3. *The free and reſolved choice of the will is determined for the ways of Chriſt before all the pleaſures of ſin, and proſperity of the world, Pſal.* 119. 127, 103, 162. His conſent is not extorted by ſome extremity of anguiſh, nor is it only a ſudden and haſty reſolve: but he is deliberately purpoſed,

poſed, and comes off freely in the choice, *Pſal.* 17. 3. *Pſal.* 119. 30. True, the fleſh will rebell, yet the prevailing part of his Will is for Chriſts Laws and Government; ſo that he takes them not up as his toil or burden, but his bliſs, 1 *Joh.* 5. 3. *Pſal.* 119. 60, 72. When the unſanctified goes in Chriſts ways, as in Gyves and Fetters, he doth them naturally, *Pſal.* 40. 8. *Jer.* 31, 33. and counts Chriſts Law, his liberty, *Pſal.* 119. 32, 45. *James* 1. 25. *He is willing in the beauties of holineſs*, *Pſal.* 110. 3. and hath this inſeparable mark, *That he had rather (if he might have his choice) live a ſtrict and holy life, than the moſt proſperous and flouriſhing life in the world*, 1 *Sam.* 10. 26. *There went with* Saul *a band of men whoſe hearts God had touched.* When God touches the hearts of his choſen, they preſently follow Chriſt, *Mat.* 4 22. and (though drawn) do freely run after him, *Can.* 1. 4. and willingly offer themſelves to the ſervice of the Lord, 2 *Chron* 7. 16. ſeeking him with their whole deſire, 2 *Chron.* 15. 15. Fear hath its uſe, but this is not the main ſpring of motion with a ſanctified heart. Chriſt keeps not his ſubjects in by force, but is King of a willing people. They are (through his grace) freely reſolved for his ſervice, and do it out of choice, not as ſlaves, but as the Son or Spouſe from a ſpring of love, and a loyal mind. In a word, the laws of Chriſt are the Converts love, *Pſal.* 119. 159, 163, 167. deſire, *v.* 5. 20, 40. delight, *v.* 77. 92, 103, 111, 143. and continual ſtudy, *v.* 99. 79. *Pſal.* 2. 2.

4. *The bent of his courſe is directed to keep Gods Statutes, Pſal.* 119. 4, 8, 167, 168. 'Tis the daily care of his life to walk with God. He ſeeks great things: he hath noble deſigns, though he fall too ſhort. He aims at nothing leſs than perfection; he deſires it, he reaches after it, he would not reſt in any pitch of grace, till he were quite rid of ſin, and had perfected holineſs, *Phil.* 3. 11, 12, 13, 14.

Here the hypocrites rottenneſs may be diſcovered. He deſires holineſs (as one well) only as a Bridge to Heaven, and enquires earneſtly, what is the leaſt that will ſerve his turn; and if he can get but ſo much as may juſt bring him to Heaven, this is all he cares for. But the ſound Convert deſires holineſs for holineſs ſake, *Pſal.* 119. 97. *Mat.* 5. 6. and not only for Heaven ſake. He would not be ſatisfied with ſo much as might ſave him from Hell; but deſires the higheſt pitch. Yet deſires are not enough. What is thy way and thy courſe? Is the drift and ſcope of thy life altered? Is holineſs thy trade, and Religion thy buſineſs, *Rom.* 8. 1. *Mat.* 25. 16. *Phil.* 3. 20. If not, thou art ſhort of ſound Converſion.

Application. And is this, that we have deſcribed, the Converſion that is of abſolute neceſſity to ſalvation? then be enformed, 1. That ſtrait is the gate, and narrow the way that leadeth unto life. 2. That there be but few that find it. 3. That there is need of a Divine power ſavingly to convert a ſinner to Jeſus Chriſt.

Again, then be exhorted, O man, that readeſt, to

to turn in upon thine own ſelf. What ſaith conſcience? Doth it not begin to bite? Doth it not twitch thee as thou goeſt? Is this thy judgment, and this thy choice, and this thy way? that we have deſcribed? If ſo, then 'tis well. But doth not thy heart condemn thee, and tell thee, there is ſuch a ſin thou liveſt in againſt thy Conſcience? Doth it not tell thee, there is ſuch and ſuch a ſecret way of wickedneſs, that thou makeſt no bones of? Such or ſuch a duty, that thou makeſt no conſcience of?

Doth not conſcience carry thee to thy cloſet, and tell thee how ſeldom prayer, and reading is performed there? Doth it not carry thee to thy family, and ſhew thee the charge of God, and the ſouls of thy children and ſervants, that be neglected there? Doth not conſcience lead thee to thy ſhop, thy trade, and tell thee of ſome miſtery of iniquity there? Doth it not carry thee to the Ale-ſhop, or to the Sack-ſhop, and round thee in thine ear for the looſe company thou keepeſt there, the precious time thou miſpendeſt there, for the talents of God which thou throweſt down this ſink, for thy gaming, and thy ſwilling, &c. Doth it not carry thee into the ſecret chamber, and read thee a Curtain Lecture?

O Conſcience do thy duty. In the name of the living God I command thee, diſcharge thine office. Lay hold upon this ſinner: Fall upon him, arreſt him, apprehend him, undeceive him. What, wilt thou flatter and ſooth him, while he lives in his ſins? Awake O conſcience: What meaneſt thou, O ſleeper? What haſt

haſt thou never a reproof in thy mouth? What, ſhall this ſoul die in his careleſs neglect of God and eternity, and thou altogether hold thy peace? What, ſhall he go on ſtill in his treſpaſſes, and yet have peace? O rouze up thy ſelf: and do thy work. Now let the Preacher in the boſom ſpeak. Cry aloud and ſpare not, lift up thy voice like a Trumpet; let not the bloud of this ſoul be required at thy hands.

CHAP. III.

Of the Neceſſity of Converſion.

IT may be you are ready to ſay, what meaneth this ſtir? And are apt to wonder, why I follow you with ſuch earneſtneſs, ſtill ringing one leſſon in your ears, *That you ſhould repent and be converted*, Acts 3. 19. But I muſt ſay unto you, as *Ruth to Naomi*, *intreat me not to leave you, nor to turn aſide from following after you*, *Ruth* 1.16. Were it a matter of indifferency, I would never keep ſo much ado. Might you be ſaved as you be, I would gladly let you alone. But would you not have me ſolicitous for you? when I ſee you ready to periſh? As the Lord liveth, before whom I am, I have not the leaſt hopes to ſee ever a one of your faces in Heaven, except you be converted. I utterly deſpair of your ſalvation, except you will be prevailed with to turn throughly, and give up your ſelves to God in holineſs and newneſs of

of life. Hath God ſaid, *Except you be born again, you cannot ſee the Kingdom of God, John* 3. 3. and yet do you wonder, why your Miniſters do ſo painfully travel in birth with you? Think it not ſtrange, that I am earneſt with you to follow after holineſs, and long to ſee the image of God upon you. Never did any, nor ſhall any enter into Heaven, by any other way but this. The Converſion deſcribed is not an high pitch of ſome taller Chriſtians, but every ſoul, that is ſaved, paſſes this univerſal change.

It was a paſſage of the noble Roman, when he was haſting with Corn to the City in the famine, and the Mariners were loth to ſet ſail in the foul weather, *Neceſſarium eſt navigare, non eſt neceſſarium vivere.* Our voyage is of more neceſſity than our lives. What is it that thou doſt account neceſſary? Is thy bread neceſſary? Is thy breath neceſſary? Then thy Converſion is much more neceſſary. Indeed, this is the *Unum Neceſſarium*, the one thing neceſſary. Thine eſtate is not neceſſary: thou maiſt ſell all for the Pearl of great price, and yet be a gainer by the purchaſe. *Mat.* 13.45. Thy Life is not neceſſary: thou maiſt part with it for Chriſt, to infinite advantage. Thine eſteem is not neceſſary: thou maiſt be reproached for the name of Chriſt, and yet happy, yea much more happy in reproach, than in repute. 1 *Pet.* 4. 14. *Mat.* 5. 10, 11. But thy Converſion is neceſſary, thy damnation lies upon it, and is it not needful in ſo important a caſe to look about? Upon this one point depends thy making, or marring to all eternity.

But

But I ſhall more particlarly ſhew the neceſſity of Converſion in five things: for without this,

I. *Thy being is in vain.* Is it not pity thou ſhouldſt be good for nothing, an unprofitable burden of the earth, a wart, or wen in the body of the univerſe? Thus thou art, while unconverted, for thou canſt not anſwer the end of thy being. Is it not for the divine pleaſure thou art and wert created, *Rev.* 4. 11. Did not he make thee for himſelf, *Prov.* 16. 4. Art thou a man, and haſt thou reaſon? Why then bethink thy ſelf, why, and whence thy being is. Behold Gods workmanſhip in thy body, and ask thy ſelf, to what end did God rear this fabrick? Conſider the noble faculties of thy Heaven-born ſoul: to what end did God beſtow theſe excellencies? To no other, than that thou ſhouldſt pleaſe thy ſelf, and gratifie thy ſenſes. Did God ſend men like the ſwallows, into the world, only to gather a few ſticks and dirt, and build their neſts, and breed up their young, and then away? The very heathens could ſee further than this. Art thou ſo fearfully and wonderfully made, *Pſal.* 139. 14, and doſt thou not yet think with thy ſelf, ſurely it was for ſome noble and raiſed end?

O man, ſet thy reaſon a little in the chair. Is it not pity ſuch a goodly fabrick ſhould be raiſed in vain? Verily thou art in vain, except thou art for God. Better thou hadſt no being, than not be for him. Wouldſt thou ſerve thy end? Thou muſt repent, and be converted.

Without

Without this thou art to *no purpoſe*, yea to *bad purpoſe*.

Firſt, to *No purpoſe*. Man unconverted, is like a choice inſtrument, that hath every ſtring broke, or out of tune. The ſpirit of the living God muſt repair, and tune it, by the grace of regeneration, and ſweetly move it by the power of actuating grace, or elſe thy prayers will be but howlings, and all thy ſervices will make no muſick in the ears of the moſt holy. *Eph.* 2. 10. *Phil.* 2. 13. *Hoſ.* 7. 14. *Eſay.* 1. 15. All thy powers and faculties are ſo corrupt in thy natural ſtate, that except thou be purged from dead works, thou canſt not ſerve the living God, *Heb.* 9. 14. *Tit.* 1. 15.

An unſanctified man, cannot work the work of God. 1. *He hath no skill in it.* He is altogether as unskilful in the work, as in the word of righteouſneſs, *Heb.* 5. 13. There are great miſteries as well in the practice, as principles of godlineſs: now the unregenerate knoweth not the miſteries of the Kingdom of Heaven, *Mat.* 13. 11. 1 *Tim.* 3. 16. You may as well expect him that never learn'd the Alphabet to read, or look for goodly muſick on the Lute, from one that never ſet his hand to an inſtrument, as that a natural man ſhould do the Lord any pleaſing ſervice. He muſt be firſt taught of God, *Joh.* 6. 45. taught to pray, *Luk.* 11. 1. taught to profit, *Eſay.* 48. 17. taught to go, *Hoſ.* 11. 3. or elſe he will be utterly at a loſs.] 2. *He hath no ſtrength for it.* How weak is his heart? *Ezek.* 16. 30. He is preſently tired: the Sabbath what a wearineſs is it? *Mal.* 1. 13. He is without

without ſtrength, *Rom.* 5. 6. yea ſtark dead in ſin, *Eph.* 2. 5.] 3. *He hath no mind to it*: he deſires not the knowledge of Gods ways, *Job* 21. 14. He doth not know them, and he doth not care to know them, *Pſal.* 82. 5. He knows not, neither will he underſtand.] 4. *He hath neither due inſtruments, nor materials for it.* A man may as well hew the marble without tools; or limn without colours or inſtruments; or build without materials, as perform any acceptable ſervice without the graces of the Spirit, which are both the materials, and inſtruments in the work. Alms-giving is not a ſervice of God, but of vain-glory, unleſs dealt forth by the hand of divine love. What is the prayer of the lips, without grace in the heart, but the carcaſe without the life? What are all our confeſſions, unleſs they be the exerciſes of godly ſorrow and unfeigned repentance? What our petitions, unleſs animated all along with holy deſires, and faith in the divine attributes and promiſes? What our praiſes and thanksgivings, unleſs from the love of God, and a holy gratitude, and ſenſe of Gods mercies in the heart? So that a man may as well expect the trees ſhould ſpeak, or look for Logick from the bruits, or motion from the dead, as for any ſervice holy and acceptable to God, from the unconverted. When the tree is evil, how can the fruit be good? *Mat.* 7. 18.

Secondly, *to bad purpoſe.* The unconverted ſoul is a very cage of unclean birds, *Rev.* 18. 2. a ſepulchre full of corruption and rottenneſs, *Mat.* 23. 27. a loathſome carcaſe full of crawling

ling worms, and ſending forth a helliſh and moſt noiſom ſavour in the noſtrils of God. *Pſal.* 14. 3. O dreadful caſe! Doſt thou not yet ſee a change to be needful? Would it not have grieved one, to have ſeen the golden conſecrated veſſels of Gods Temple turned into quaffing bowls for drunkenneſs, and polluted with the idols ſervice, *Dan.* 5. 2, 3. Was it ſuch an abomination to the Jews; when *Antiochus* ſet up the picture of a ſwine at the entrance of the Temple? How much more abominable then would it have been, to have had the very Temple it ſelf turned into a ſtable, or a ſty, and to have the holy of holies ſerved like the houſe of *Baal*, to have the image of God taken down, and be turned into a draught-houſe, 2 *Kings* 10. 27. This is the very caſe of the unregenerate: all thy members are turned into inſtruments of unrighteouſneſs, *Rom.* 6. 19. ſervants of Satan; and thy inmoſt powers, into the receptacles of all uncleanneſs, *Eph.* 2. 2 *Tit.* 2. 15. You may ſee the goodly gueſts within, by what comes out. *For out of the heart proceed evil thoughts, murders, adulteries, fornications, theſts, falſe witneſs, blaſphemies*, &c. This black guard diſcovers what a hell there is therein.

Oh abuſe unſufferable! to ſee a heaven-born ſoul abaſed to the filthieſt drudgery; to ſee the glory of Gods creation, the chief of the ways of God, the Lord of the Univerſe, a lapping with the prodigal at the trough, or licking up with greedineſs the moſt loathſome vomit. Was it ſuch a lamentation to ſee thoſe that did

feed

feed delicately, to ſit deſolate in the ſtreets? and the precious ſons of Sion comparable to fine gold, to be eſteemed as earthen pitchers; and thoſe that were cloathed in ſcarlet to embrace dunghils? *Lam.* 4. 2, 5. And is it not fearful much more, to ſee the only thing that hath immortality in this lower world, and carried the ſtamp of God, to become as a veſſel wherein there is no pleaſure? (which is but the modeſt expreſſion of the veſſel, men put to the moſt ſordid uſe.) Oh indignity intolerable! Better thou wert daſhed in a thouſand pieces, than continue to be abuſed to ſo filthy a ſervice.

II. *Not only man, but the whole viſible creation is in vain, without this.* Beloved, God hath made all the viſible creatures in Heaven and earth for the ſervice of man, *Jer.* 27. 28. and man only is the ſpokeſman for all the reſt. Man is in the univerſe, like the tongue in the body, (which ſpeaks for all the members.) The other creatures cannot praiſe their maker, but by dumb ſigns and hints to man, that he ſhould ſpeak for them. Man is, as it were, the High-Prieſt of Gods creation, to offer the Sacrifice of praiſe, for all his fellow creatures, *Pſal.* 147, and 148. and 150. The Lord God expecteth a tribute of praiſe from all his works, *Pſal.* 103. 22. now all the reſt do bring in their tribute to man, and pay it in by his hand. So then, if man be falſe, and faithleſs, and ſelfiſh, God is wronged of all, and ſhall have no active glory from his works.

Oh dreadful thought to think of! That God ſhould build ſuch a world as this, and lay out ſuch

ſuch infinite power, and wiſdom and goodneſs thereupon, and all in vain; and man ſhould be guilty at laſt, of robbing, and ſpoiling him of the glory of all. Oh think of this; while thou art unconverted, all the offices of the creatures to thee are in vain: thy meat nouriſhes thee in vain, the Sun holds forth his light to thee in vain, the Stars, that ſerve thee in their courſes by their moſt powerful, though hidden influence, *Judges* 5. 20. *Hoſ.* 2. 21, 22. do it in vain; thy Cloaths warm thee in vain; thy Beaſt carries thee in vain: in a word, the labour unwearied, and continual travel of the whole creation (as to thee) is in vain. The ſervice of all the creatures, that drudge for thee, and yield forth their ſtrength unto thee, (that therewith thou ſhouldſt ſerve their maker) is all but loſt labour. Hence the whole Creation groaneth under the abuſe of the unſanctified world, *Rom.* 8. 22. that pervert them to the ſervice of their luſts, quite contrary to the very end of their being.

III. *Without this thy religion is in vain.* Jam. 1. 26. All thy religious performances will be but loſt; for they can neither *pleaſe God*, Rom. 8. 8. nor *ſave thy ſoul*, 1 Cor. 13. 2. 3. which are the very ends of religion. Be thy ſervices never ſo ſpecious, yet God hath no pleaſure in them: *Eſay.* 1. 14. *Mal.* 1. 10. Is not that mans caſe dreadful, whoſe Sacrifices are as murder, and whoſe prayers are a breath of abomination? *Eſay.* 66. 3. *Prov.* 28 9. Many under convictions think they will ſet upon mending, and that a

few prayers and alms will ſalve all again: but alas, ſirs, while your hearts remain unſanctified, your duties will not paſs. How punctual was *Jehu?* and yet all was rejected, becauſe his heart was not upright, 2 *Kings* 10. with *Hoſ.* 1. 4. How blameleſs was *Paul?* and yet being unconverted all was but loſs, *Phil.* 3. 6, 7. Men think they do much in attending Gods ſervice, and are ready to twit him with it, *Eſay.* 58. 3, *Mat.* 7. 22. and ſet him down ſo much their debtor, when as (their perſons being unſanctified) their duties cannot be accepted.

O ſoul, do not think when thy ſins purſue thee, a little praying and reforming thy courſe will pacifie God: thou muſt begin with thine heart; if that be not renewed, thou canſt no more pleaſe God, than one that having unſpeakably offended thee, ſhould bring thee his vomit in a diſh to pacifie thee, or having fallen into the mire, ſhould think with his loathed embraces to reconcile thee.

It is a great miſery to labour in the fire. The Poets could not invent a worſer Hell for *Syſiphus* than to be getting the barrel ſtill up the hill, and then that it ſhould preſently fall down again and renew his labour. God threatens it, as the greateſt of temporal judgments, that they ſhould build and not inhabit, plant and not gather, and their labours ſhall be eat up by ſtrangers, *Deut.* 28. 30, 38, 39, 41. Is it ſo great a miſery to loſe our common labours, to ſow in vain, and build in vain? how much more to loſe our pains in religion, to pray, and hear, and

and faſt in vain? This is an undoing and eternal loſs. Be not deceived, if thou goeſt on in thy ſinful eſtate, though thou ſhouldſt ſpread forth thine hands, God will hide his eyes; though thou make many prayers, he will not hear, *Eſay.* 1. 15. If a man without skill, ſet about our work, and marr it in the doing, though he take much pains; we give him but ſmall thanks. God will be worſhipped after the due order, 1 *Chron.* 15. 13. If a ſervant do our work, but quite contrary to our order, he ſhall have rather ſtripes than praiſe. Gods work muſt be done according to Gods mind, or he will not be pleaſed; and this cannot be, except it be done with a holy heart, 2 *Chron.* 25. 2.

IV. *Without this, thy hopes are in vain,* Job 8. 12, 13. *The Lord hath rejected thy confidence, Jer.* 2. 37.

Firſt, thy hopes of comfort are here are in vain. 'Tis not only neceſſary to the ſafety, but comfort of your condition, that you be converted. Without this, you ſhall not know peace, *Eſay* 49. 8. Without the fear of God, you cannot have the comforts of the Holy Ghoſt. *Acts* 9. 31. God ſpeaks peace only to his people, and to his Saints, *Pſal.* 85. 8. If you have a falſe peace continuing in your ſins, 'tis not of Gods ſpeaking; and then you may gueſs the Author. Sin is a real Sickneſs, *Eſay.* 1. 5. yea the worſt of ſickneſs, 'tis a leproſie in the head, *Levit.* 13. 44. the plague in the heart, 1 *Kings* 8 32. 'tis brokenneſs in

the bones, *Pſal.* 51. 8. it pierceth, it woundeth, it racketh, it tormenteth, 1 *Tim.* 6. 10. A man may as well expect eaſe, when his diſeaſes are in their ſtrength, or his bones out of joynt, as true comfort, while in his ſins.

O wretched man, that canſt have no eaſe in this caſe, but what comes from the deadlineſs of thy diſeaſe! You ſhall have the poor ſick man, ſaying in his lightneſs, he is well; when you ſee death in his face. He will needs up and about his buſineſs, when the very next ſtep is like to be into the grave. The unſanctified often feel nothing amiſs, they think themſelves whole, and cry not out for the Phyſician, but this ſhews the danger of their caſe.

Sin doth naturally breed diſtempers and diſturbance in the ſoul. What a continual tempeſt and commotion is there in a diſcontented mind? What an eating evil is inordinate care? What is paſſion, but a very feaver in the mind? What is luſt but a fire in the bones? What is Pride, but a deadly tympany? or covetouſneſs, but an unſatiable and unſufferable thirſt? or malice and envy, but venom in the very heart? ſpiritual ſloth is but a ſcurvy in the mind, and carnal ſecurity a mortal lethargy; and how can that ſoul have true comfort that is under ſo many diſeaſes? But converting grace cures, and ſo eaſes the mind, and prepares the ſoul for a ſetled, ſtanding, immortal peace. *Great peace have they that love thy commandments and nothing ſhall offend them,* Pſal. 119. 165. They are the ways of wiſdom that afford pleaſure and peace. *Prov.* 3. 17. *David* had infinitely more pleaſure in

in the word, than in all the delights of his Court, *Pſal.* 119. 103, 127. The conſcience cannot be truly pacified, till ſoundly purified. *Heb.* 10. 22. Curſed is that peace, that is maintained in a way of ſin, *Deut.* 29. 19, 20. Two ſorts of peace are more to be dreaded, than all the troubles in the world; peace with ſin, and peace in ſin.

Secondly, *Thy hopes of Salvation hereafter are in vain*: yea worſe than in vain, they are moſt injurious to God, moſt pernicious to thy ſelf; there is death, deſperation, blaſphemy in the bowels of this hope. 1 *There is death in it. Thy confidence ſhall be rooted out of thy tabernacles*, (God will up with it root and branch) *it ſhall bring thee to the King of terrors*, *Job* 18. 14. Though thou maiſt lean upon this houſe it will not ſtand, *Job* 8. 15. but will prove like a ruinous building, which when a man truſts to, it falls down about his ears. 2. *There is deſperation in it. Where is the hope of the hypocrite, when God takes away his ſoul?* *Job* 27. 8. Then there is an end for ever of his hope. Indeed, the hope of the righteous hath an end, but then 'tis not a deſtructive, but a perfective end; his hope ends in fruition, others in fruſtration, *Prov.* 10. 28. The godly muſt ſay at death, *it is finiſhed*; but the wicked, *it is periſhed*; and in too ſad earneſt bemoan himſelf, (as he in a miſtake) *Where now is my hope? He hath deſtroyed me, I am gone, and my hope is removed like a tree*, *Job* 19. *The righteous hath hope in his death*, *Prov.* 14. 32. When nature is

dying, his hopes are living: when his body is languiſhing, his hopes are flouriſhing, his hope is a living hope, 1 *Pet.* 1. 3. εἰς ἐλπίδα ζῶσαν, but others a dying, yea a damning, ſoul-undoing hope. *When a wicked man dyeth his expectation ſhall periſh; and the hope of unjuſt men periſheth*, *Prov.* 11. 7. *It ſhall be cut off*, and prove *like the ſpiders web*, *Job* 8. 14. which he ſpins out of his own bowels, but then comes death with the broom, and takes down all, and ſo there is an eternal end of his confidence, wherein he truſted. *For the eyes of the wicked ſhall fail, and their hope ſhall be as the giving up of the Ghoſt*; *Job* 11. 2. Wicked men are ſetled in their carnal hope, and will not be beaten out of it. They hold it faſt, they will not let it go. Yea but death will knock off their fingers. Though we cannot undeceive them, death and judgement will. When death ſtrikes his dart through thy liver, it will let out thy ſoul, and thy hopes together. The unſanctified have hope only in this life, 1 *Cor.* 15. 19. and therefore are of all men moſt miſerable. When death comes, it lets them out into the amazing gulf of endleſs deſperation. 3. *There is blaſphemy in it.* To hope we ſhall be ſaved, though continuing unconverted, is to hope, we ſhall prove God a lier. He hath told you, that ſo merciful and pitiful as he is, he will never ſave you notwithſtanding, if you go on in ignorance, or a courſe of unrighteouſneſs, *Eſa.* 27. 11. 1 *Cor.* 6. 9. in a word, he hath told you, that whatever you be, or do, nothing ſhall avail you to ſalvation, without you be new creatures, *Gal.* 6. 15. Now

15. Now to ſay, God is merciful, and we hope he will ſave us nevertheleſs, is to ſay in effect, we hope God will not do as he ſaith. We may not ſet Gods attributes at variance. God is reſolved to glorifie mercy, but not with the prejudice of truth, as the preſumptuous ſinner will find to his everlaſting ſorrow.

Object. Why, but we hope in Jeſus Chriſt, we put our whole truſt in God, and therefore doubt not, but we ſhall be ſaved.

Anſw. 1. *This is not to hope in Chriſt, but againſt Chriſt.* To hope to ſee the Kingdom of God, without being born again, to hope to find eternal life in the broad way, is to hope Chriſt will prove a falſe Prophet. 'Tis *David's* plea, *I hope in thy word*, Pſal. 119. 81. but this hope is againſt the word. Shew me a word of Chriſt for thy hope, that he will ſave thee in thine ignorance, or prophane neglects of his ſervice, and I will never go to ſhake thy confidence.

2. *God doth with abhorrency reject this hope.* Thoſe condemned in the Prophet, went on in their ſins, yet (ſaith the Text) they will lean upon the Lord, *Mic.* 3. 11. God will not endure to be made a prop to men in their ſins. The Lord rejects thoſe preſumptuous ſinners, that went on ſtill in their treſpaſſes, and yet would ſtay themſelves upon the God of *Iſrael*, *Eſay.* 48. 1, 2. as a man would ſhake off the briars (as one well) that cleave to his garment.

3. *If thy hope were any thing worth, it would purifie thee from thy ſins*, 1 *Joh.* 3. 3. but curſed is that hope, which doth cheriſh men in their ſins.

Obj. would you have us to deſpair?

Anſw. You muſt deſpair of ever coming to Heaven as you are, *Act.* 2. 37. that is, while you remain unconverted. You muſt deſpair ever to ſee the face of God without holineſs: but you muſt by no means deſpair of finding mercy, upon your thorough repentance and converſion: neither may you deſpair of attaining to repentance and converſion, in the uſe of Gods means.

V. *Without this all that Chriſt hath done and ſuffered will be (as to you) in vain*; *Joh.* 13. 8. *Tit.* 2. 14. that is, it will no way avail to your ſalvation. Many urge this as ſufficient ground for their hopes, that Chriſt died for ſinners: but I muſt tell you, Chriſt never died to ſave impenitent and unconverted ſinners (ſo continuing.) 2 *Tim.* 2. 19. A great divine was wont, in his private dealings with ſouls, to ask two queſtions, 1. What hath Chriſt done for you? 2. What hath Chriſt wrought in you? Without the application of the ſpirit in Regeneration, we can have no ſaving intereſt in the benefits of Redemption. I tell you from the Lord, Chriſt himſelf cannot ſave you, if you go on in this eſtate.

I. *It were againſt his truſt.* The Mediatour is the ſervant of the Father, *Eſay.* 42. 1. ſhews his commiſſion from him, acts in his name, and pleads his command for his juſtification: *John* 10. 18, 36. *John* 6. 38, 40. And God hath committed all things to him, entruſted his own glory, and the ſalvation of his elect with him, *Mat* 11. 27. *Joh.* 17. 2. Accordingly, Chriſt gives his father an account of both

parts

parts of his truſt, before he leaves the world. *Joh.* 17. 4, 6, 12. Now Chriſt ſhould quite croſs his fathers glory, his greateſt truſt, if he ſhould ſave men in their ſins; for this were to overturn all his counſels, and offer violence to all his attributes.

Firſt, *To overturn all his counſels*; of which this is the order, that men ſhould be brought through ſanctification, to ſalvation, 2 *Theſ.* 2. 13. He hath choſen them that they ſhould be holy. *Eph.* 1. 4. They are elected to pardon and life, through ſanctification, 1 *Pet.* 1. 2. If thou canſt repeal the law of Gods immutable counſel, or corrupt him, whom the Father hath ſealed, to go directly againſt his Commiſſion, then, and not otherwiſe, maiſt thou get to Heaven in this condition. To hope that Chriſt will ſave thee while unconverted, is to hope that Chriſt will falſify his truſt. He never did, nor will, ſave one ſoul, but whom the Father had given him in election, and drawn to him in effectual calling, *John* 6. 37, 44. Be aſſured, Chriſt will ſave none, in a way contrary to his Fathers will, who came on purpoſe to do his will, *John* 6. 38.

Secondly, *To offer violence to all his attributes* 1. *To his Juſtice.* For the righteouſeneſs of Gods judgment lies, in rendring to all according to their work, *Rom.* 2 5, 6. Now, ſhould men ſow to the fleſh, and yet of the ſpirit reap everlaſting life, *Gal.* 6. 7, 8. where were the glory of divine Juſtice, ſince it ſhould be given to the wicked, according to the work of the righteous? 2. *To his holineſs.* If God ſhould

ſhould not only ſave ſinners, but ſave them in their ſins, his moſt pure and ſtrict holineſs would be exceedingly defaced. The unſanctified, is in the eyes of Gods holineſs, worſe than a ſwine or viper, *Mat.* 23. 33. 2 *Pet.* 2. 22. Now what cleanly nature could endure to have the filthy ſwine bed and board with him in his parlour, or bed-chamber? It would offer extremeſt violence to the infinite purity of the divine nature, to have ſuch to dwell with him. They cannot ſtand in his judgement, they cannot abide in his preſence, *Pſal.* 1. 5. *Pſal.* 5. 4, 5. If holy *David* would not endure ſuch in his houſe, no nor in his ſight, *Pſal.* 101. 3, 7. ſhall we think God will? Should he take men as they be, from the trough to the table, from the Harlots lips, from the fly and draught, to the glory of Heaven, the world would think God were at no ſuch a diſtance from ſin, nor had ſuch diſlike of it, as we are told he hath: they would conclude, God were altogether ſuch a one as themſelves (as they wickedly did, but from the very forbearance of God, *Pſal.* 50. 21.) 3. *To his veracity.* For God hath declared from Heaven, *That if any ſhall ſay, they ſhall have peace, though he ſhould go on in the imagination of his heart: his wrath ſhall ſmoak againſt that man*, *Deut.* 29. 19, 20. *That they (only,) that confeſs, and forſake their ſins, ſhall find mercy*, Prov. 28. 13. *That they that ſhall enter into his hill, muſt be of clean hands, and a pure heart*, Pſal. 24. 3, 4. Where were Gods truth, if notwithſtanding all this, he ſhould bring men to ſalvation without Converſion?

verſion? O deſperate ſinner, that dareſt to hope, that Chriſt will put the lie upon his Father, and nullifie his word to ſave thee! 4. *To his wiſdom.* For this were to throw away the choiceſt mercies, on them that would not value them, nor were any way ſuted to them. *Firſt*, they would not value them. The unſanctified ſinner puts but little price upon Gods great ſalvation, *Mat.* 22. 5. He ſets no more by Chriſt, than the whole by the Phyſician, *Mat.* 9. 12. he priſes not his balm, values not his cure, tramples upon his blood, *Heb.* 10. 29. Now, would it ſtand with wiſdom, to force pardon and life, upon them that would give him no thanks for them? Will the allwiſe God (when he hath forbidden us to do it) throw his holy things to dogs, and his pearls to ſwine, that would (as it were) but turn again and rent him *Mat.* 7. 6. This would make mercy to be deſpited indeed. Wiſdom requires, that life be given, in a way ſutable to Gods honour; and that God provide for the ſecuring his own glory, as well as mans felicity. It would be diſhonorable to God, to ſet his Jewels in the ſnouts of ſwine (continuing ſuch) and to beſtow his choiceſt riches on them, that have more pleaſure in their ſwill, than the Heavenly delights that he doth offer. God ſhould loſe the praiſe and glory of his grace, if he ſhould caſt it away on them, that were not only unworthy, but unwilling. *Secondly*, they are no way ſuited to them. The Divine wiſdom is ſeen in ſuiting things each to other, the means to the end, the object to the faculty, the quality

of

of the gift to the capacity of the receiver. Now, if Chriſt ſhould bring the unregenerate ſinner to Heaven, he could take no more felicity there, than a beaſt if you ſhould bring him into a beautiful room, to the ſociety of learned men, and a well furniſhed table; when as the poor thing had much rather be grazing with his fellow bruits. Alas, what ſhould an unſanctified creature do in Heaven! He could take no content, becauſe nothing ſuits him. The place doth not ſuit him, he would be but *piſcis in arido*, quite out of his element, as a ſwine in the parlour, or a fiſh out of water. The company doth not ſuit him. What communion hath darkneſs with light, corruption with perfection? Filth and rottenneſs, with glory and immortality? The employment doth not ſuit him. The anthems of Heaven fit not his mouth, ſuit not his ear. Canſt thou charm thy beaſt with muſick? or wilt thou bring him to thy Organ, and expect that he ſhould make thee melody, or keep time with the skilfull Quire? Or had he skill, he would have no will, and ſo could find no pleaſure, no more than the nauſeous ſtomach in the meat, on which it hath newly ſurfeited. Spread thy table with delicates before a languiſhing patient, and it will be but a very offence. Alas, if the poor man think a Sermon long, and ſay of a Sabbath, *What a wearineſs is it? Mal.* 1. 13. how miſerable would he think it, to be held to it to all eternity? *To his Immutability, or elſe to his Omniſciency, or Omnipotency.* For this is enacted in the Conclave of Heaven, and enrolled in

in the decrees of the Court above, that none but *the pure in heart ſhall ever ſee God, Mat.* 5.8. This is laid up with him, and ſealed among his treaſures. Now if Chriſt, yet, bring any to Heaven unconverted, either he muſt get them in without his fathers knowledge, and then where is his Omniſciency? or againſt his will, and then where were his Omnipotency? or he muſt change his will, and then where were his Immutability?

Sinner, wilt thou not yet give up thy vain hope of being ſaved in this condition? Saith *Bildad, ſhall the earth be forſaken for thee? or the rocks removed out of their place? Job* 18. 4. May not I much more reaſon ſo with thee? Shall the Laws of Heaven be reverſed for thee? Shall the everlaſting foundations be overturned for thee? Shall Chriſt put out the eye of his fathers Omniſciency, or ſhorten the arm of his eternal power for thee? Shall divine juſtice be violated for thee? or the brightneſs of the glory of his holineſs be blemiſhed for thee? Oh the impoſſibility, abſurdity, blaſphemy, that is in ſuch a confidence! To think Chriſt will ever ſave thee in this condition, is to make thy Saviour to become a ſinner, and to do more wrong to the infinite Majeſty, than all the wicked on earth, or devils in hell ever did, or could. And yet wilt thou not give up ſuch a blaſphemous hope?

II. *Againſt his word.* We need not ſay, *who ſhall aſcend into Heaven to bring down Chriſt from above? Or who ſhall deſcend into the deep to bring up Chriſt from beneath? The word is nigh us.* *Rom.*

Rom. 10. 6, 7, 8. Are you agreed, that Chriſt ſhall end the controverſie? Hear then his own words: *Except you be converted you ſhall in no wiſe enter into the Kingdom of Heaven*, Mat. 18. 3. *You muſt be born again*, *Joh.* 3. 7. *If I waſh thee not, thou haſt no part in me*, *Joh.* 13. 8. *Repent or periſh*, *Luk.* 13. 3. One word, one would think, were enough from Chriſt; but how often and earneſtly doth he reiterate it, verily, verily, verily, verily, except a man be born again he ſhall not ſee the Kingdom of God, *Joh.* 3. 3, 5. Yea he doth not only aſſert, but prove the neceſſity of the new birth, *viz.* from the fleſhlineſs and filthineſs of mans firſt birth, *Joh.* 3. 6. by reaſon of which, man is no more fit for Heaven, than the beaſt is for the chamber of the Kings preſence. And wilt thou yet believe thine own preſumptuous confidence, directly againſt Chriſts word? He muſt go quite againſt the Law of his Kingdom, and Rule of his Judgement, to ſave thee in this eſtate.

III. *Againſt his Oath.* He hath lifted up his hand to Heaven, he hath ſworn, that thoſe that remain in unbelief, and know not his ways (that is, are ignorant of them, or diſobedient to them) ſhall not enter into his reſt, *Pſal.* 95. 11. *Heb.* 3. 18. and wilt thou not yet believe, O ſinner, that he is in earneſt? Canſt thou hope he will be forſworn for thee? The Covenant of Grace is confirmed by an oath, and ſealed by blood, *Heb.* 6. 17. *Heb.* 9. 16, 18, 19. *Mat.* 26. 28. But all muſt be made void and another way to Heaven found out, if thou be ſaved living and dying unſanctified. God is come to his

his loweſt and laſt terms with man, and hath condeſcended as far as with honour he could, hath ſet up his pillars, with a *Ne plus ultra:* Men cannot be ſaved, while unconverted, except they could get another Covenant made, and the whole frame of the Goſpel (which was eſtabliſhed for ever, with ſuch dreadful ſolemnities) quite altered and would not this be a diſtracted hope?

IV. *Againſt his Honour.* Chriſt will ſo ſhew his love to the ſinner, as withal to ſhew his hatred to ſin. Therefore he that names the name of Jeſus, muſt depart from iniquity, 2 *Tim.* 2. 19. and deny all ungodlineſs; and he that hath hope of life by Chriſt muſt purifie himſelf, as he is pure, 1 *Joh.* 3. 3. *Tit.* 2. 12. otherwiſe Chriſt would be thought a fautor of ſin. The Lord Jeſus will have all the world to know, though he pardon ſin, he will not protect it. If holy *David* ſhall ſay, *depart from me all you workers of iniquity*, *Pſal.* 6. 8. and ſhall ſhut the doors againſt them, *Pſal.* 101. 7. ſhall not ſuch much more expect it from Chriſts holineſs? Would it be for his honour, to have the dogs to the table? or to lodge the ſwine with his children? or to have *Abrahams* boſom, to be a neſt of Vipers.

V. *Againſt his Offices.* God hath exalted him to be a *Prince and a Saviour*, *Acts* 5. 31. he ſhould act againſt both, ſhould he ſave men in their ſins. It is the office of a King.

Parcere ſubjectis, & debellare ſuperbos.

To

To be a terror to evil doers, and a praiſe to them that do well, Rom. 13. 3, 4. *He is a Miniſter of God, a revenger to execute wrath on him that doth evil.* Now ſhould Chriſt favour the ungodly (ſo continuing) and take thoſe to reign with him, that would not that he ſhould reign over them, *Luke* 19. 27. this were quite againſt his office. He therefore reigns, that he may put his enemies under his feet: 1 *Cor.* 15. 25. now ſhould he lay them in his boſom he ſhould croſs the end of his regal power. It belongs to Chriſt, as King, to ſubdue the hearts, and ſlay the luſts of his choſen, *Pſal.* 45. 5. *Pſal.* 110. 3. What King would take the rebels, in open hoſtility, into his Court? What were this but to betray Life, Kingdom, Government and all together? If Chriſt be a King, he muſt have homage, honour, ſubjection, &c. *Mal.* 1. 6. now to ſave men while in their natural enmity, were to obſcure his dignity, loſe his authority, bring contempt on his Government, and ſell his dear-bought rights for nought.

Again, as Chriſt ſhould not be a Prince, ſo neither a Saviour, if he ſhould do this. For his Salvation is ſpiritual, he is called Jeſus, becauſe he ſaves his people *from* their ſins, *Mat.* 1 21. So that ſhould he ſave them *in* their ſins, he ſhould be neither Lord nor Jeſus. To ſave men from the puniſhment, and not from the power of ſin, were to do his work by halves, and be an imperfect Saviour. His office, as the *Deliverer*, is, *to turn away ungodlineſs from* Jacob, *Rom.* 11. 26. *He is ſent to bleſs men in turnin*

turning from them their iniquities, Acts 3. 26. *to make an end of ſin, Dan.* 9 24. ſo that he ſhould deſtroy his own deſigns, and nullify his offices, to ſave men abiding in their unconverted eſtate.

Application. Ariſe then, what meaneſt thou O ſleeper? Awake O ſecure ſinner, leſt thou be conſumed in thine iniquities. Say as the Lepers, *if we ſit here we ſhall die,* 2 *King.* 7. 3, 4. Verily, it is not more certain thou art now out of hell, than that thou ſhalt ſpeedily be in it, except thou repent and be converted: there is but this one door for thee to eſcape by. Ariſe then O ſluggard, and ſhake off thine excuſes. How long wilt thou ſlumber, and fold thine hands to ſleep? *Prov.* 6. 10, 11. Wilt thou lie down in the midſt of the Sea, or ſleep on the top of the maſt, *Prov.* 23. 24. There is no remedy; but thou muſt either turn or burn. There is an unchangeable neceſſity of the change of thy condition, except thou art reſolved to bide the worſt of it, and try it out with the Almighty. If thou loveſt thy life, O man, ariſe, and come away. Methinks I ſee the Lord Jeſus laying the merciful hands of an holy violence upon thee: methinks he carries it like the Angels to *Lot*, *Gen.* 19. 15. *&c. Then the Angels haſtened* Lot, *ſaying, ariſe, leſt thou be conſumed. And while he lingred, the men laid hold upon his hand, the Lord being merciful unto him, and they brought him without the City, and ſaid, Eſcape for thy life, ſtay not in all the plain, eſcape to the mountain, leſt thou be conſumed.*

Oh how wilful will thy deſtruction be, if thou ſhouldeſt yet harden thy ſelf in thy ſinful ſtate! But none of you can ſay, but you have had fair warning. Yet methinks I cannot tell how to leave you ſo. It is not enough to me to have delivered my own ſoul. What, ſhall I go away without my errand? Will none of you ariſe, and follow me? Have I been all this while ſpeaking in the wind? Have I been charming the deaf adder, or allaying the tumbling Ocean with arguments? Do I ſpeak to the trees or rocks, or to men? to the tombs and monuments of the dead, or to a living auditory? If you be men, and not ſenſeleſs ſtocks, ſtand ſtill, and conſider whither you be going. If you have the reaſon and underſtanding of men, dare not to run into the flames, and fall into hell with your eyes open: but bethink your ſelves, and ſet to the work of repentance. What, men, and yet run into the pit, when the very beaſts will not be forced in! What, endowed with reaſon, and yet dally with death and hell, and the vengeance of the Almighty! Are men herein diſtinguiſhed from the very bruits, that they have no foreſight of, and a care to provide for the things to come; and will you not haſten your eſcape from eternal torments? O ſhew your ſelves men, and let reaſon prevail with you: Is it a reaſonable thing for you to contend againſt the Lord your maker? *Eſay.* 45. 9. or to harden your ſelves againſt his word? *Job* 9. 4. as though the ſtrength of *Iſrael* would lie? 1 *Sam.* 15. 29. Is it reaſonable that an underſtanding creature

ſhould

ſhould loſe, yea live quiet againſt the very end of his being, and be as a broken pitcher, only fit for the dunghill? Is it tolerable, that the only thing in this world that God hath made capable of knowing his will, and bringing him glory, ſhould yet live in ignorance of his maker, and be unſerviceable to his uſe, yea ſhould be engaged againſt him, and ſpit his venom in the face of his Creator? Hear, O Heavens, and give ear, O earth, and let the creatures without ſenſe be judge, if this be reaſon, that man, when God hath nouriſhed and brought him up, ſhould rebel againſt him, *Eſay.* 1. 2. Judge in your own ſelves: Is it a reaſonable undertaking, for briars and thorns, to ſet themſelves in battle againſt the devouring fire? *Eſay* 27. 4. or for the potſherd of the earth to ſtrive with his maker? If you will ſay, this is reaſon, ſurely the eye of reaſon is quite put out. And, If this be not reaſon, then there is no reaſon that you ſhould continue as you be, but 'tis all the reaſon in the world, you ſhould forthwith repent and turn.

What ſhall I ſay; I could ſpend my ſelf in this argument. Oh that you would but hearken to me! that you would preſently ſet upon a new courſe! will you not be made clean? When ſhall it once be? What, will no body be perſwaded? Reader, ſhall I prevail with thee for one? Wilt thou ſit down and conſider the forementioned arguments, and debate it, whether it be not beſt to turn? Come and let us reaſon together. Is it good for thee to be here? Wilt thou ſit ſtill, till the tide come in upon

thee? Is it good for thee to try whether God will be ſo good as his word? and to harden thy ſelf in a conceit, that all is well with thee, while thou remaineſt unſanctified?

But I know you will not be perſwaded, but the greateſt part will be as they have been, and do as they have done. I know the drunkard will to his vomit again, and the deceiver will to his deceit again, and the luſtful wanton to his dalliance again. Alas, that I muſt leave you where you were! in your ignorance or looſneſs, or in your lifeleſs formality and cuſtomary devotions! However, I will ſit down and bemoan my fruitleſs labours, and ſpend ſome ſighs over my periſhing hearers.

O diſtracted ſinners! What will their end be? What will they do in the day of viſitation? *Whither will they flee for help? Where will they leave their glory? Eſay.* 10. 3. How powerfully hath ſin bewitched them? How effectually hath the God of this world blinded them? How ſtrong is their deluſion? How uncircumciſed their ears? How obdurate their hearts? Satan hath them at his beck: but how long may I call, and can get no anſwer? I may diſpute with them year after year, and they will give me the hearing, and that is all. They muſt and will have their ſins, ſay what I will. Though I tell them there is death in the cup, yet they will take it up. Though I tell them 'tis the broad way and endeth in deſtruction, yet they will on in it. I warn them, yet cannot win them. Sometimes I think, the mercies of God will melt them

them, and his winning invitations will overcome them: but I find them as they were. Sometimes that the terror of the Lord will perſwade them: yet neither this will do it. They will approve the word, like the Sermon, commend the Preacher: but they will yet live as they did. They will not deny me, yet they will not obey me. They will flock to the word of God, and ſit before me as his people, and hear my words: but they will not do them. They value and will plead for Miniſters; and I am to them as the lovely ſong of one that hath a pleaſant voice: yet I cannot get them to come under Chriſts yoke. They love me, and will be ready to ſay they will do any thing for me: but for my life I cannot perſwade them to leave their ſins, to forgo their evil company, their intemperance, their unjuſt gains, &c. I cannot prevail with them, to ſet up prayer in their families and cloſets: yet they will promiſe me, like the forward ſon, that ſaid *I go ſir, but went not*, *Mat.* 21, 30. I cannot perſwade them to learn the principles of Religion, though elſe *they will die without knowledge*, *Job* 36. 12. I tell them their miſery; but they will not believe, but 'tis well enough. If I tell them particularly, I fear for ſuch reaſons their ſtate is bad, they will judge me cenſorious: or, if they be at preſent a little awakened, are quickly lull'd aſleep by Satan again, and have loſt the ſenſe of all.

Alas for my poor hearers! Muſt they periſh at laſt by the hundreds, when Miniſters would ſo fain ſave them? What courſe ſhall I uſe

with them that I have not tryed? *What shall I do for the daughter of my people?* Jer. 9. 7. *O Lord God help. Alas, shall I leave them thus! If they will not hear me, yet do thou hear me. Oh that they might yet live in thy sight! Lord save them, or else they perish. My heart would melt to see their houses on fire about their ears, when they were fast in their beds: and shall not my soul be moved within me to see them falling into endless perdition? Lord have compassion, and save them out of the burning. Put forth thy divine power, and the work will be done: but as for me, I can't prevail.*

CHP. IV.

Shewing the Marks of the Unconverted.

WHile we keep aloof in generals, there is little fruit to be expected. It is the hand-sight that does execution. *David.* is not awakened by the Prophets hovering at a distance, in parabolical insinuations: he is forced to close with him, and tell him home, *Thou art the man.* Few will in words deny the necessity of the new birth; but they have a self-deluding confidence, that the work is not now to do. And because they know themselves free from that gross hypocrisie, that doth take up Religion meerly for a colour to deceive others, and for the covering of wicked designs, they are confident of their sincerity, and suspect not that more close hypocrisie (where the greatest danger

danger lies) by which man deceiveth his own ſoul, *James* 1. 26. But mans deceitful heart is ſuch a matchleſs cheat, and ſelf-deluſion ſo reigning and ſo fatal a diſeaſe, that I know not whether be the greater, the difficulty, or the diſplicency, or the neceſſity of the undeceiving work that I am now upon. Alas for my unconverted hearers! They muſt be undeceived, or undone. But how ſhall this be effected? *Hic labor, hoc opus eſt.*

Help O all-ſearching light, and let thy diſcerning eye diſcover the rotten foundation of the ſelf-deceiver; and lead me, O Lord God as thou didſt thy Prophet, into the chambers of Imagery, and dig through the wall of ſinners hearts, and diſcover the hidden abominations that are lurking out of ſight in the dark. O ſend thine Angel before me; to open the ſundry wards of their hearts, as thou didſt before Peter, *and make even the Iron gates to fly open of their own accord. And as* Jonathan *no ſooner taſted the Honey, but his eyes were enlightned: ſo grant, O Lord, that when the poor deceived ſouls, with whom I have to do, ſhall caſt their eyes into theſe lines, their minds may be illuminated, and their conſciences convinced and awakened, that they may ſee with their eyes, and hear with their ears, and be converted, and thou maiſt heal them.*

This muſt be premiſed, before we proceed to the diſcovery, that it is moſt certain men may have a confident perſwaſion, that their hearts and ſtates be good, and yet be unſound. Hear the Truth himſelf, who ſhews in *Laodicea*'s

caſe, that men may be wretched and miſerable, and poor, and blind, and naked, and yet know it not; yea they may be confident they are rich and increaſed in grace. *Rev.* 3. 17. *There is a generation that is pure in their own eyes, and yet is not waſhed from their filthineſs*, *Prov.* 30. 12. who better perſwaded of his caſe, than *Paul*, while yet he remained unconverted? *Rom.* 7. 9. So that they are miſerably deceived, that take a ſtrong confidence, for a ſufficient evidence. They that have no better proof, than barely a ſtrong perſwaſion, that they are converted, are certainly, as yet, ſtrangers to Converſion.

But to come more cloſe: as it was ſaid of the adherents of Antichriſt, ſo here; ſome of the unconverted carry their marks in their foreheads, more openly; and ſome in their hands, more covertly. The Apoſtle reckons up ſome, upon whom he writes the ſentence of death, as in theſe dreadful catalogues, which I beſeech you to attend with all diligence, *Eph.* 5. 5. 6. *For this ye know, that no whoremonger, nor unclean perſon, nor coveteous man, who is an idolater, hath an inheritance in the Kingdom of Chriſt and of God. Let no man deceive you with vain words, for becauſe of theſe things cometh the wrath of God upon the children of diſobedience*, *Rev.* 21. 8. *But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and ſorcerers, and idolaters, and all liars, ſhall have their part in the lake which burneth with fire and brimſtone, which is the ſecond death*, 1 Cor. 6. 9, 10. *Know you not, that the unrighteous ſhall not inherit the Kingdom of God?*

God? Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, or extortioners, shall inherit the Kingdom of God. See *Gal.* 5. 19, 20, 21. Wo to them that have their names written in these bedrolls: such may know, as certainly, as if God had told it them from Heaven, that they are unsanctified, and under an impossibility of being saved in this condition.

There are then these several sorts, that, past all dispute, are unconverted, they carry their marks in their foreheads.

1. *The Unclean.* These are ever reckoned among the goats, and have their names whoever be left out, in all the forementioned catalogues, *Eph.* 5. 5. *Rev.* 21. 8. 1. *Cor.* 6. 9, 10.

2. *The Covetous.* These are ever branded for idolaters, and the doors of the Kingdom are shut against them by name, *Eph.* 5. 5. *Col.* 3. 5. 1 *Cor.* 6. 9, 10.

3. *Drunkards*, not only such as drink away their reason, but withall, yea above all, such as are too strong for strong drink. The Lord fills his mouth with woes against these, and declares them to have no inheritance in the Kingdom of God. *Esay* 5. 11, 12, 22. *Gal.* 5. 21.

4. *Liars.* The God that cannot lie hath told them, that there is no place for them in his Kingdom, no entrance into his hill; but their portion is with the Father of lies (whose children they are) in the lake of burnings, *Psal.* 15. 1, 2.

1, 2. *Rev.* 21. 8, 27. *Job.* 8. 44. *Prov.* 6. 17.

5. *Swearers.* The end of these men without deep and speedy repentance, is swift destruction, and most certain and unavoidable condemnation, *Jam.* 5. 12. *Zech.* 5. 1, 2, 3.

Railers and Back-biters, that love to take up a reproach against their Neighbour, and fling all the dirt they can in his face, or else wound him secretly behind his back; *Psal.* 15. 1, 3. 1 *Cor.* 6. 10. 1 *Cor.* 5. 11.

7. *Thieves,* Extortioners, Oppressors, that grind the poor, over-reach their brethren, when they have them at an advantage, these must know, that *God is the avenger of all such,* 1 *Thes.* 4. 6. Hear O ye false and purloining and wasteful servants: Hear O ye deceitful tradesmen, hear your sentence. God will certainly hold his door against you, and turn your treasures of unrighteousness into treasures of wrath, and make your ill-gotten silver and gold, to torment you like burning Metal in your bowels, 1 *Cor.* 6. 9, 10. *Jam.* 5. 2, 3.

8. *All that do ordinarily live in the prophane neglect of Gods worship,* that hear not his word, that call not on his name, that restrain prayer before God, that mind not their own nor their families souls, but live without God in the world, *John* 8. 47. *Job* 15. 4. *Psal.* 14. 4. *Psal.* 79. 6. *Eph.* 2. 12. & 4. 18

9. *Those that are frequenters and lovers of evil company.* God hath declared, he will be the destruction of all such, and that they shall never enter into the hill of his rest, *Prov.* 13. 20. *Psal.* 15. 4. *Prov.* 9. 6.

10. *Scoffers*

10. *Scoffers at Religion*, that make a ſcorn of preciſe walking, and mock at the meſſengers and diligent ſervants of the Lord, and at their holy profeſſion, and make themſelves merry with the weakneſſes and failings of profeſſors. Hear ye deſpiſers, hear your dreadful doom, *Prov.* 19. 29. 2 *Chron.* 36. 16. *Prov.* 3. 34.

Sinner, conſider diligently, whether thou art not to be found in one of theſe ranks: for if this be thy caſe, thou art in the gall of bitterneſs and bond of iniquity; for all theſe do carry their marks in their foreheads, and are undoubtedly the ſons of death.

And if ſo, the Lord pity our poor Congregations; Oh how little a number will be left, when theſe ten ſorts are ſet out! Alas on how many doors, on how many faces muſt we write, Lord have mercy upon us! Sirs, what ſhift do you make to keep up your confidence of your good eſtate, when God from heaven declares againſt you, and pronounces you in a ſtate of damnation? I would reaſon with you, as God with them; *How canſt thou ſay I am not polluted?* Jer. 2. 23. *See thy way in the valley, know what thou haſt done.* Man, is not thy conſcience privy to thy tricks of deceit, to thy chamber pranks, to thy way of lying? Yea are not thy friends, thy family, thy neighbours, witneſſes to thy prophane neglects of Gods worſhip, to thy covetous practices, to thy envious and malicious carriage? may not they point at thee as thou goeſt, there goes a gaming Prodigal; there goes a drunken *Nabal*, a companion of evil-doers; there goes a railer, or a ſcoffer, a looſe liver?

liver? Beloved, God hath written it as with a Sun beam, in the book out of which you must be judged, that these are not he spots of his Children, and that none such (except renewed by converting grace) shall ever escape the damnation of Hell.

Oh that such of you would now be perswaded to repent and turn from all your transgressions, or else iniquity will be your ruine! *Ezek.* 18.30. Alas for poor hardned sinners! Must I leave you at last where you were? Must I leave the tipler still at the Ale-bench? Must I leave the wanton still at his dalliance? Must I leave the malicious still in his venome? And the drunkard still at his vomit? However you must know, that you have been warned, and that I am clear of your blood. And whether men will hear, or whether they will forbear, I will leave these three scriptures with them, either as thunderbolts to awaken them, or as searing Irons to harden them to a reprobate sense, *Psal.* 68. 21. *God shall wound the head of his enemies, and the hairy scalp of such an one, as goeth on still in his trespasses, Prov.* 29. 1. *He that being often reproved hardneth his neck shall suddenly be destroyed, and that without remedy; Prov.* 1. 24. *&c. Because I have called, and ye refused, I have stretched out my hand, and no man regarded. &c. I will mock at your calamity —— when your destruction cometh as a whirlwind.*

And now I imagine, many will begin to bless themselves, and think all is well, because they cannot be spotted with the grossoer evils above

above mentioned. But I muſt further tell you, that there are another ſort of unſanctified perſons, that carry not their marks in their foreheads, but more ſecretly and covertly in their hands. Theſe do frequently deceive themſelves and others, and paſs for good Chriſtians, when they are all the while unſound at bottom. Many paſs undiſcovered, till death and judgement bring all to light. Thoſe ſelf-deceivers ſeem to come even to Heaven-gate with confidence of their admiſſion, and yet are turned off at laſt, *Mat.* 7. 22. Brethren, Beloved, I beſeech you deeply to lay to heart, and firmly to retain this awakening conſideration: *That Multitudes miſcarry by the hand of ſome ſecret ſin, that is not only hidden from others, but (for want of obſerving their own hearts) even from themſelves.* A man may be free from open pollutions, and yet die at laſt by the fatal hand of ſome unobſerved iniquity: And there be theſe eleven hidden ſins, by which ſouls go down by numbers into the chambers of death. Theſe you muſt ſearch carefully for, and take them as black marks (wherever they be found) diſcovering a graceleſs and unconverted eſtate. As you love your lives read them carefully, with a holy jelaouſie of your ſelves, leſt you ſhould be the perſons concerned.

1. *Groſs Ignorance.* Ah how many poor ſouls doth this ſin kill in the dark, *Hoſ.* 4. 6. while they think verily they have good hearts and are in the ready way to Heaven! This is the murderer that diſpatches thouſands in a ſilent manner, when (poor hearts!) they ſuſpect

ſuſpect nothing, and ſee not the hand that miſchiefs them. You ſhall find whatever excuſes you have for ignorance, that 'tis a ſoul-undoing evil, *Eſay.* 27. 11. 2 *Theſ.* 1. 8. 2 *Cor.* 4. 3. Ah would it not have pitied a man's heart to have ſeen that woful ſpectacle, when the poor Proteſtants were ſhut up a multitude together in a barn, and a butcher comes with his inhumane hands warm in humane blood, and leads them one by one blindfold to a block, where he ſlew them (poor Innocents!) one after another by the ſcores in cold blood? But how much more ſhould our hearts bleed, to think of the hundreds in great Congregations, that ignorance doth butcher in ſecret, and lead them blindfold to the block? Beware this be none of your caſe. Make no pleas for ignorance. If you ſpare that ſin, know that that will not ſpare you. Will a man keep a murderer in his boſom?

2. *Secret reſerves in cloſing with Chriſt.* To forſake all for Chriſt, to hate father and mother, yea and a mans own life for him, this is a hard ſaying, *Luk.* 14. 26. Some will do much but they will not be of the religion that will undo them; they never come to be entirely devoted to Chriſt, nor fully to reſign to him. They muſt have the ſweet ſin. They mean to do themſelves no harm. They have ſecret exceptions for life, liberty, or eſtate. Many take Chriſt thus hand over head, and never conſider his ſelf-denying terms, nor caſt up the coſt; and this error in the foundation marrs all, and ſecretly ruines them for ever, *Luk.* 14. 28. *Mat.* 13. 21.

3. *For-*

3. *Formality in Religion.* Many ſtick in the bark, and reſt in the outſide of Religion, and in the external performances of holy duties; *Mat.* 23. 25. and this oft times doth moſt effectually deceive men, and doth more certainly undo them, than open looſneſs; as it was in the Phariſees caſe, *Mat.* 21. 31. They hear, they faſt, they pray, they give alms, and therefore will not believe but their caſe is good, *Luk.* 18. 11. whereas reſting in the work done, and coming ſhort of the heart-work, and the inward power and vitals of Religion, they fall at laſt into the burning, from the flattering hopes, and confident perſwaſions, of their being in the ready way to Heaven, *Matth.* 7. 22, 23. Oh dreadful caſe, when a man's Religion ſhall ſerve only to harden him, and effectually to delude and deceive his own Soul!

4. *The prevalency of falſe ends in holy duties.* *Mat.* 23. 25. This was the bane of the Phariſees. Oh how many a poor ſoul is undone by this, and drops into hell, before he diſcerns his miſtake! He performs good duties, and ſo thinks all is well, and perceives not that he is acted by carnal motives all the while. It is too true, that even with the truly ſanctified, many carnal ends will oft times creep in; but they are the matter of his hatred and humiliation, and never come to be habitually prevalent with him, and to bear the greateſt ſway, *Rom.* 14. 7. But now when the main thing that doth ordinarily carry a man out to religious duties, ſhall be ſome carnal end, as to ſatisfie his conſcience,

to

to get the repute of being religious, to be ſeen of men, to ſhew his own gifts and parts, to avoid the reproach of a prophane and irreligious perſon, or the like, this diſcovers an unſound heart, *Hoſ.* 10. 1. *Zech.* 7. 5 6. O Chriſtians, if you would avoid ſelf-deceit, ſee that you mind, not only your acts, but withal, yea above all, your ends.

5. *Truſting in their own righteouſneſs*, Luke 18. 9. This is a ſoul-undoing miſchief, *Rom.* 10. 3. When men do truſt in their own righteouſneſs, thy do indeed reject Chriſt's. Beloved, you had need be watchful on every hand, for not only your ſins, but your duties may undo you. It may be you never thought of this, but ſo it is, that a man may as certainly miſcarry by his ſeeming righteouſneſs, and ſuppoſed graces, as by groſs ſins; and that is, when a man doth truſt to theſe as his righteouſneſs before God, for the ſatisfying his juſtice, appeaſing his wrath, procuring his favour, and obtaining of his own pardon: for this is to put Chriſt out of office, and make a Saviour of our own duties and graces. Beware of this O profeſſours; you are much in duties, but this one fly will ſpoil all the ointment. When you have done moſt, and beſt, be ſure to go out of your ſelves to Chriſt, reckon your own righteouſneſs but rags, *Pſal.* 143. 2. *Phil.* 3. 8. *Eſay* 64. 6. *Neh.* 13. 22.

6. *A ſecret enmity againſt the ſtrictneſs of religion.* Many moral perſons, punctual in their formal devotion, have yet a bitter enmity againſt preciſeneſs, and hate the life and power of religion, *Phil.* 3. 6. compared with *Act.* 9. 1.

They

They like not this forwardneſs, nor that men ſhould keep ſuch a ſtir in religion. They condemn the ſtrictneſs of Religion, as ſingularity, indiſcretion, and intemperate zeal; and with them a lively preacher, or lively chriſtian, is but a heady fellow. Theſe men love not holineſs, as holineſs, (for then they would love the height of holineſs) and therefore are undoubtedly rotten at heart, whatever good opinion they have of themſelves.

7. *The reſting in a certain pitch of Religion.* When they have ſo much as will ſave them (as they ſuppoſe,) they look no further, and ſo ſhew themſelves ſhort of true Grace, which will never put men upon aſpiring to further perfection. *Phil.* 3. 12, 13. *Prov.* 4. 18.

8. *The predominant love of the World.* This is the ſure evidence of an unſanctified heart. *Mar.* 10. 37. 1 *Joh.* 2. 15. But how cloſe doth this ſin lurk oft-times under a fair covert of forward profeſſion? *Luke* 8. 14. Yea ſuch a power of deceit is there in this ſin, that many times, when every body elſe can ſee the mans worldlineſs and covetouſneſs, he cannot ſee it himſelf, but hath ſo many colours, and excuſes, and pretences for his eagerneſs on the world, that he doth blind his own eyes, and periſh in his ſelf-deceit. How many profeſſours be there, with whom the world hath more of their heart and affections than Chriſt? Who mind earthly things, and thereby are evidently after the fleſh, and like to end in deſtruction? *Rom.* 8. 25. *Phil.* 3, 19. Yet ask theſe men, and they will tell you confidently, they prize Chriſt

above all, God forbid else! and see not their own earthly mindedness for want of a narrow observation of the workings of their own hearts. Did they but carefully search, they would quickly find that their greatest content is in the world, *Luke* 12. 19. and their greatest care and main endeavour to get and secure the world, which are the certain discoveries of an unconverted sinner. May the professing part of the world take earnest heed, that they perish not by the hand of this sin unobserved. Men may be and often are kept off from Christ, as effectually by the inordinate love of lawful comforts, as by the most unlawful courses, *Mat.* 22. 5. *Luke* 14. 18, 19, 20, 24.

9. *Reigning malice and envy against those that disrespect them, or are injurious to them*, 1 *Joh.* 2. 9, 11. O how do many that seem to be religious remember injuries, and carry grudges, and will return men as good as they bring, rendring evil for evil, loving to take revenge, wishing evil to them that wrong them, directly against the rule of the Gospel, the pattern of Christ, and the nature of God, *Rom.* 12. 14, 17. 1 *Pet.* 2. 21, 23. *Neh.* 6. 17. Doubtless where this evil is kept boiling in the heart, and is not hated, resisted, mortified, but doth habitually prevail, that person is in the very gall of bitterness, and in a state of death. *Mat.* 18. 34, 35. 1 *John* 3. 14, 15.

Reader, doth nothing of this touch thee? art thou in none of the forementioned ranks? O search, and search again; take thy heart solemnly to task. Woe unto thee, if after all thy

thy profession, thou shouldest be found under the power of ignorance, lost in formality, drowned in earthly mindedness, envenomed with malice, exalted in an opinion of thine own righteousness, levened with hypocrisie, and carnal ends in Gods service, imbittered against strictness: this would be a sad discovery that all thy religion were in vain. But I must proceed.

10. *Unmortified Pride.* When men love the praise of men, more than the praise of God; and set their hearts upon mens esteem, applause and approbation, it is most certain, they are yet in their sins, and strangers to true conversion. *John* 12. 43. *Gal.* 1. 10. When men see not, nor complain of, nor groan under the pride of their own hearts, it's a sign they are stark dead in sin. O how secretly doth this sin live and reign in many hearts, and they know it not, but are very strangers to themselves! *Job.* 9. 40.

11. *The prevailing love of pleasure,* 2 *Tim.* 3. 4. This is a black mark. When men give the flesh the liberty that it craves, and pamper, and please it, and do not deny and restrain it: when their great delight is in gratifying their bellies, and pleasing their senses; whatever appearance they may have of Religion, all is unsound. *Rom.* 16. 18. *Tit.* 3. 3. A flesh-pleasing life cannot be pleasing to God, *They that are Christs, have crucified the flesh,* and are careful to cross it, and keep it under, as their enemy. *Gal.* 5. 24. 1 *Cor.* 9. 25, 26, 27.

12. *Carnal security, or a presumptuous and ungrounded*

grounded confidence, that their condition is already good. Rev. 3. 17. Many cry peace and ſafety, when ſudden deſtruction is coming upon them. 1 *Theſ.* 5. 3. This was that which kept the fooliſh Virgins ſleeping, when they ſhould have been working; upon their beds, when they ſhould have been at the markets. *Mat.* 25. 5, 10. *Prov.* 10. 5. They perceived not their want of Oyl, till the bridegroom was come; and while they went to buy, the door was ſhut. And oh that theſe fooliſh Virgins had no ſucceſſors! where is the place, yea where is the houſe almoſt, where theſe do not dwell? Men are willing to cheriſh in themſelves, upon never ſo ſlight grounds, a hope that their condition is good, and ſo look not out after a change, and by this means periſh in their ſins. Are you at peace? Shew me upon what grounds your peace is maintained. Is it a Scripture peace? Can you ſhew the diſtinguiſhing marks of a ſound believer? Can you evidence that you have ſomething more than any Hypocrite in the world ever had? If not, fear this peace, more than any trouble; and know, that a carnal peace doth commonly prove the moſt mortal enemy of the poor ſoul, and while it ſmiles and kiſſes and ſpeaks it fair, doth fatally ſmite it as it were under the fifth rib

By this time methinks I hear my reader crying out with the Diſciples; who then ſhall be ſaved? Set out from among our Congregations all thoſe ten ranks of the prophane on the one hand; and then beſides take out all theſe twelve ſorts of cloſe and ſelf-deceiving Hypocrites on the

the other hand, and tell me then whether it be not a remnant that ſhall be ſaved. How few will be the ſheep that ſhall be left, when all theſe ſhall be ſeparated, and ſet among the Goats? For my part, of all my numerous hearers, I have no hope to ſee any of them in Heaven, that are to be found among theſe two and twenty ſort, that are here mentioned, except by ſound converſion they be brought into another condition.

Application. And now Conſcience do thine office. Speak out, and ſpeak home to him that heareth or readeth theſe lines. If thou find any of theſe marks upon him, thou muſt pronounce him utterly unclean. *Levit.* 13. 44. Take not up a lie into thy mouth: ſpeak not peace to him, to whom God ſpeaks no peace. Let not luſt bribe thee, or ſelf-love, or carnal prejudice blind thee. I *ſubpœna* thee from the Court of Heaven, to come and give in evidence. I require thee in the name of God to go with me to the ſearch of the ſuſpected houſe. As thou wilt anſwer it at thy peril, give in a true report of the ſtate and caſe of him that readeth this book. Conſcience wilt thou altogether hold thy peace at ſuch a time as this? I adjure thee by the living God, that thou tell us the truth. *Mat.* 26. 63. Is the man converted, or is he not? Doth he allow himſelf in any way of ſin, or doth he not? Doth he truly love, and pleaſe, and prize and delight in God above all other things, or not? Come, put it to an iſſue. How long ſhall this ſoul lie at uncertainties? Oh Conſcience bring

in thy verdict. Is this man a new man, or is he not? How doſt thou find it? Hath there paſſed a through and mighty change upon him, or not? When was the time, where was the place, or what was the means, by which this through change of the new birth was wrought in this ſoul? Speak Conſcience. Or if thou canſt not tell time and place, Canſt thou ſhow ſcripture evidence, that the work is done? Hath the man been ever taken off from his falſe bottom, from the falſe hopes, and falſe peace wherein once he truſted? Hath he been deeply convinced of ſin, and of his loſt and undone condition, and brought out of himſelf, and off from his ſins, to give up himſelf intirely to Jeſus Chriſt? Or doſt thou not find him to this day under the power of ignorance, or in the mire of prophaneneſs? Haſt not thou taken upon him the gains of unrighteouſneſs? Doſt not thou find him a ſtranger to prayer, a neglecter of the word, a lover of this preſent world? Doſt thou not often catch him in a lie? Doſt not thou find his heart fermented with malice, or burning with luſt, or going after his covetouſneſs? Speak plainly to all the forementioned particulars: canſt thou acquit this man, this woman, from being any of the two and twenty ſorts here deſcribed? If he be found with any of them, ſet him aſide, his portion is not with the Saints. He muſt be converted and made a new creature, or elſe he cannot enter into the Kingdom of God.

Beloved, be not your own betrayers, do not deceive your own hearts, nor ſet your hands to your

your own ruine, by a wilful blinding of your ſelves. Set up a tribunal in your own breaſts. Bring the word and conſcience together. *To the law and to the Teſtimony. Iſa.* 8.20. Hear what the word concludes of your eſtates. O follow the ſearch, till you have found how the caſe ſtands. Miſtake here, and periſh. And ſuch is the treachery of the Heart, the ſubtilty of the tempter, and the deceitfulneſs of ſin, *Jer.* 17. 9. 2 *Cor.* 11. 3. *Heb.* 3. 13. all conſpire to flatter and deceive the poor ſoul, and withall ſo common and eaſie it is to be miſtaken, that it's a thouſand to one, but you will be deceived, unleſs you be very careful, and thorow, and impartial in the enquiry into your ſpiritual conditions. Oh therefore ply your work: go to the bottom: ſearch as with candles: weigh you in the ballance; come to the ſtandard of the Sanctuary: bring your coyn to the touch ſtone. You have the archeſt cheats in the world to deal with: a world of counterfeit Coin is going: happy is he, that takes no Counters for Gold. Satan is maſter of deceits: he can draw to the life: he is perfect in the trade: there is nothing but he can imitate. You cannot wiſh for any Grace, but he can fit you to a hair with a Counterfeit. Trade warily: look on every piece you take: be jealous: truſt not ſo much as your own hearts. Run to God to ſearch you and try you, to examine you and prove your reins. *Pſal.* 26. 2. *Pſal.* 139. 23, 24. If other helps ſuffice not to bring all to an iſſue, but you are ſtill at a loſs, open your caſes faithfully to ſome Godly and faithful Miniſter. *Mal.* 2. 7. Reſt not,

till you have put the busines of your eternal welfare out of question. *Pet.* 2. 10. *O searcher of hearts, put thou this soul upon and help him in the search.*

CHAP. V.

Shewing the Miseries of the Unconverted.

SO unspeakably dreadful is the case of every unconverted soul, that I have sometimes thought, if we could but convince men, that they are yet unregenerate, the work were upon the matter done. But I sadly experience, that such a spirit of sloth and slumber (*Rom.* 11. 8. *Mat.* 13. 15.) possesses the unsanctified, that though they be convinced, that they are yet unconverted; yet they oft-times carelesly sit still: and what though the avocation of sensual pleasures, or hurry of worldly businesses, or noise and clamour of earthly cares, and lusts, and affections, *Luke* 8. 14. the voice of Conscience is drowned, and men go no farther than some cold wishes, and general purposes of repenting and amending. *Acts* 24. 25.

It's therefore of high necessity, that I do not only convince men, that they are unconverted; but that I also endeavour, to bring them to a sense of the fearful misery of this estate.

But here I find my self aground at first putting forth. What tongue can tell the heirs of Hell sufficiently of their misery, unless 'twere *Dives* his that was tormented in that flame?

Luke

Luke 16. 24. Where is the ready writer, whoſe pen can decipher their miſery, that are without God in the world? *Eph.* 2. 12. This cannot fully be done, unleſs we knew the infinite ocean of that bliſs and perfection which is in that God, which a ſtate of ſin doth exclude men from. Who knoweth (ſaith *Moſes*) the power of thine anger? *Pſal.* 90. 11. And how ſhall I tell men, that which I do not know? Yet ſo much we know, as one would think would ſhake the heart of that man, that had the leaſt degree of ſpiritual life and ſenſe.

But this is yet the more poſing difficulty, that I am to ſpeak to them that are without ſenſe. Alas, this is not the leaſt part of man's miſery upon him, that he is dead, ſtark dead in treſpaſſes and ſins. *Eph.* 2. 1.

Could I bring Paradiſe into view, or repreſent the Kingdom of Heaven to as much advantage, as the tempter did the Kingdoms of the world and all the glory thereof to our Saviour: or could I uncover the face of the deep and devouring gulf of Tophet in all its terrors, and open the gates of the infernal furnace, alaſs he hath no eyes to ſee it, *Mat.* 13. 14, 15. Could I paint out the beauties of holineſs, or glory of the Goſpel to the life, or could I bring above-board the more than diabolical deformity and uglineſs of ſin, he can no more judge of the lovelineſs and beauty of the one, nor the filthineſs and hatefulneſs of the other, than the blind of colours. He is alienated from the life of God through the ignorance that is in him, becauſe of the blindneſs of his heart.

heart. *Eph.* 4. 18. He neither doth nor can know the things of God, becauſe they are ſpiritually diſcerned. 1 *Cor.* 2. 14. His eyes cannot be ſavingly opened, but by converting grace. *Acts* 26. 18. he is a child of darkneſs, and walks in darkneſs, 1 *John* 1. 6. yea the light in him is darkneſs. *Mat.* 6. 2, 3.

Shall I ring his knell, or read his ſentence, or ſound in his ear, the terrible trump of Gods judgments, that one would think ſhould make both his ears to tingle, and ſtrike him into *Belſhazar*'s fit, even to appall his countenance, and looſe his joynts, and make his knees ſmite one againſt another? Yet alaſs! he perceives me not: he hath no ears to hear. Or ſhall I call up all the daughters of muſick, and ſing the ſong of *Moſes*, and of the Lamb? yet he will not be ſtirred. Shall I allure him with the joyful ſound, and the lovely ſong and glad-tidings of the Goſpel? with the moſt ſweet and inviting calls, comforts, cordials, of the divine promiſes, ſo exceeding great and precious? it will not affect him ſavingly, unleſs I could find him ears, *Mat.* 13. 15. as well as tell him the news.

Shall I ſet before him the feaſt of fat things, the wine of wiſdom, the bread of God, the tree of life, the hidden *Manna*? he hath no appetite for them; no mind to them. 1 *Cor.* 2. 14. *Mat.* 22. 5. Should I preſs the choiceſt grapes, the heavenly cluſters of Goſpel-priviledges, and drink to him in the richeſt wine of Gods own cellar, yea of his own ſide, or ſet before him the delicious honey-comb of Gods teſtimonies, *Pſal.* 19. 10. alaſs he hath no taſte to diſcern them.

them. Shall I invite the dead to ariſe and eat the banquet of their funerals? No more can the dead in ſin, ſavour the holy food wherewith the Lord of life hath ſpread his table.

What then ſhall I do? ſhall I burn the brimſtone of hell at his noſtrils? or ſhall I open the box of Spikenard, very precious, that filleth the whole houſe of this univerſe with its perfume, *Mark* 14. 3. *Job*, 12. 8. and hope that the ſavour of Chriſts ointments, and the ſmell of his garments will attract him? *Pſal.* 45. 8. Alaſs! dead ſinners are like the dumb Idols, they have mouths, but they ſpeak not; eyes have they, but they ſee not; they have ears, but they hear not; noſes have they, but they ſmell not; they have hands, but they handle not; feet have they, but they walk not, neither ſpeak they through their throat. *Pſal.* 1. 5, 6, 7. They are deſtitute of all ſpiritual ſenſe and motion.

But let me try the ſenſe that doth laſt leave us, and draw the ſword of the word: yet lay at him while I will, yea though I chooſe mine arrows out of Gods quiver, and direct them to the heart, nevertheleſs he feeleth it not; for how ſhould he, being paſt feeling? *Eph.* 4. 19. So that though the wrath of God abideth on him, and the mountainous weight of ſo many thouſand ſins, yet he goes up and down as light, as if nothing ailed him. *Rom.* 7. 9. In a word, he carries a dead ſoul in a living body, and his fleſh is but the walking Coffin of a corrupted mind, this is twice dead, *Jude* 12. rotting in the ſlime and putrefaction of noiſome luſts, *Mat.* 23. 27, 28.

Which

Which way then ſhall I come at the miſerable objects that I have to deal with? who ſhall make the heart of ſtone to relent, *Zech.* 7. 12. or the liveleſs carcaſe to feel and move? That God that is able of ſtones to raiſe up children unto *Abraham.* *Mat.* 3. 9. that raiſeth the dead, 2 *Cor.* 1. 9. and melteth the mountains, *Nah.* 1. 5. and ſtrikes water out of the flints, *Deut.* 8. 15. that loves to work like himſelf, beyond the hopes and belief of man, that peopleth his Church with dry bones, and planteth his orchard with dry ſticks; he is able to do this. Therefore I bow my knee to the moſt high God, *Eph.* 3. 14. and as our Saviour prayed at the ſepulchre of *Lazarus*, *Joh.* 11. 38, 41. and the Shunamite ran to the man of God for her dead child: 2 *Kings* 4. 25. ſo doth your mourning miniſter kneel about your graves, and carry you in the arms of prayer to that God, in whom your help is found.

Oh thou all powerful Jehovah, that worke ſt, and none can let thee; that hath the keys of hell and of death, pity thou the dead ſouls that lie here intombed, and roll away the grave-ſtone, and ſay, as to Lazarus when already ſtinking, Come forth. Lighten thou this darkneſs, O inacceſſible light, and let the day ſpring from on high viſit the darkſome region of the dead to whom I ſpeak: for thou canſt open the eyes that death it ſelf hath cloſed. Thou that formedſt the ear, canſt reſtore the hearing. Say thou to theſe ears, Ephatah, and they ſhall be opened. Give thou eyes to ſee thine excellencies; a taſte that may reliſh thy ſweetneſs; a ſcent that may ſavour thine ointments; a feeling

th at

that may ſenſe the priviledge of thy favour, the burden of thy wrath, the weight intolerable of unpardoned ſin: and give thy ſervant command to propheſie to the dry bones, and let the effect of this propheſie be, as of thy Prophet, when he propheſied the valley of dry bones into a living army, exceeding great. Ezek. 37. 1. &c. *The hand of the Lord was upon me, and carried me out in the ſpirit of the Lord, and ſet me down in the midſt of the valley, which was full of bones. He ſaid unto me, propheſie upon theſe bones, and ſay unto them; O ye dry bones, hear the word of the Lord: Thus ſaith the Lord God unto theſe bones; Behold I will cauſe breath to enter into you, and ye ſhall live. And I will lay ſinews upon you, and will bring up fleſh upon you, and cover you with skin, and put breath in you, and ye ſhall live, and ye ſhall know that I am the Lord. So I propheſied as I was commanded; and as I propheſied, there was a noiſe, and behold a ſhaking, and the bones came together bone to his bone. And when I beheld, Loe the ſinews and the fleſh came up upon them, and covered them above, but there was no breath in them. Then ſaid he unto me; propheſie unto the wind, propheſie ſon of man, and ſay to the wind; thus ſaith the Lord God, come from the four winds, O breath, and breathe upon theſe ſlain, that they may live. So I propheſied as he commanded me, and the breath came into them, and they lived, and ſtood up upon their feet, an exceeding great army.*

But I muſt proceed, as I am able, to unfold that miſery, which I confeſs no tongue can unfold, no heart can ſufficiently comprehend. Know therefore that while thou art unconverted.

1. *The*

1. *The infinite God is engaged againſt thee.*

It is no ſmall part of thy miſery, that thou *art without God. Eph.* 2. 12. How doth *Micah* run crying after the *Danites*, *You have taken away my gods, and what have I more? Judges.* 18. 23, 24. O what a mourning then muſt thou lift up, that art without God, that canſt lay no claim to him, without daring uſurpation! Thou muſt ſay of God, as *Sheba* of *David*; *We have no part in David, neither have we inheritance in the ſon of Jeſſe.* 2 *Sam.* 20. 1. How pitiful and piercing a moan is that of *Saul*, in his extremity; *The Philiſtians are upon me, and God is departed from me?* 1 *Sam.* 28. 15. Sinners what will you do in the day of your viſitation? whither will you flee for help? where will you leave your glory? *Eſay.* 10. 3. What will you do when the Philiſtines are upon you? When the world ſhall take its eternal leave of you, when you muſt bid your friends, houſes, lands, farewell for evermore? What will you do then, I ſay, that have never a God to go to? Will you call on him, will you cry to him for help? alas he will not own you; *Prov.* 1. 28, 29. he will not take any knowledge of you, but ſend you packing, with an *I never knew you. Mat.* 7. 23. They that know what 'tis to have a God to go to, a God to live upon, they know a little what a fearful miſery it is to be without God. This made that holy man cry out, *Let me have a God, or nothing. Let me know him and his will, and what will pleaſe him, and how I may come to enjoy him, or would I had never had an underſtanding to know any thing, &c.* But

But thou art not only without God, but *God is against thee. Ezek.* 5. 8, 9. *Nah.* 2. 13. Oh if God would but ſtand a neuter, though he did not own, nor help the poor ſinner, his caſe were not ſo deeply miſerable. Though God ſhould give up the poor creature to the will of all his enemies, to do their worſt with him; though he ſhould deliver him over to the tormenters, *Mat.* 18. 34. that devils ſhould tear and torture him to their utmoſt power and skill; yet this were not half ſo fearful. But God himſelf will ſet againſt the ſinner; and believe it, *'tis a fearful thing to fall into the hands of the living God. Heb.* 10. 31. There's no friend like him, no enemy like him. As much as heaven is above the earth, Omnipotency above impotency, infinity above nullity, ſo much more horrible is it, to fall into the hands of the living God, than into the paws of Bears, or Lions, yea furies, or devils. God himſelf will be thy tormentor; thy deſtruction ſhall come from the preſence of the Lord. 2 *Theſ.* 1. 9. *Tophet is deep and large, and the wrath of the Lord like a river of brimſtone doth kindle it. Eſay.* 30. 33. If God be againſt thee, who ſhall be for thee; *If one man ſin againſt another, the Judge ſhall Judge him: but if a man ſin againſt the Lord, who ſhall intreat for him?* 1 *Sam.* 2. 25. *Thou, even thou, art to be feared; and who ſhall ſtand in thy ſight, when once thou art angry? Pſal.* 76. 7. Who is that God, that ſhall deliver you out of his hands? *Dan.* 3. 15. Can *Mammon? Riches profit not in the day of wrath, Prov,* 11. 4. Can Kings, or warriours? No, they ſhall *cry to the Mountains and*

and rocks, fall on us, and hide us from the face of him that ſitteth on the Throne, and from the wrath of the Lamb. For the great day of his wrath is come, and who ſhall be able to ſtand? Rev. 6. 15, 16, 17.

Sinner, methinks this ſhould go like a dagger to thine heart, to know that God is thine enemy. Oh whither wilt thou go, where wilt thou ſhelter thee? There is no hope for thee unleſs thou lay down thy weapons, and ſue out thy pardon, and get Chriſt to ſtand thy friend, and make thy peace. If it were not for this, thou mighteſt go into ſome howling wilderneſs, and there pine in ſorrow, and run mad for anguiſh of heart and horrible deſpair. But in Chriſt there is a poſſibility of mercy for thee, yea a proffer of mercy to thee, that thou maiſt have God to be more for thee, than he is now againſt thee. But if thou wilt not forſake thy ſins, nor turn throughly and to purpoſe unto God, by a ſound Converſion, the wrath of God abideth on thee, and he proclaims himſelf to be againſt thee, as in the Prophet *Ezek.* 5. 8. *Therefore thus ſaith the Lord God, Behold, I even I am againſt thee.*

I. *His face is againſt thee, Pſal.* 34. 16. *The face of the Lord is againſt them that do evil, to cut off the remembrance of them.* Wo unto them whom God ſhall ſet his face againſt. When he did but look upon the hoſt of the Egyptians, how terrible was the conſequence? *Ezek.* 14. 8. *I will ſet my face againſt that man, and will make him a ſign and a proverb, and will cut him off from the midſt of my people, and you ſhall know that I am the Lord.* 2. *His heart is againſt thee:*

He

He hateth all the workers of iniquity. Man, doth not thine heart tremble to think of thy being an object of Gods hatred? *Jer.* 15. 1. *Though Moses and Samuel stood before me, yet my mind could not be towards this people, cast them out of my sight. Zech.* 7. 8. *My soul loathed them, and their souls also abhorred me.* 3. *His hand is against thee.* 1 *Sam.* 12. 14, 15. *All his attributes are against thee.*

First, *His Justice is like a flaming sword unsheathed against thee. If I whet my glittering sword, and my hand take hold on judgement, I will render vengeance to mine adversaries, and will reward them that hate me. I will make mine arrows drunk with blood, &c. Deut.* 32. 40, 41. So exact is Justice, that 'twill *by no means clear the guilty, Exod.* 34. 7. God will not discharge thee, he will not hold thee guiltless, *Exod.* 20. 7. but will require the whole debt in person of thee, unless thou canst make a Scripture claim to Christ and his satisfaction. When the enlightned sinner looks on justice, and sees the ballance in which he must be weighed, and the sword by which he must be executed, he feels an earth-quake in his breast. But Satan keeps this out of sight, and perswades the soul while he can; that the Lord is all made up of mercy, and so lulls it asleep in sin. Divine Justice is very strict; it must have satisfaction to the utmost farthing; it denounceth *indignation and wrath, tribulation and anguish, to every soul that doth evil. Rom.* 2. 8, 9. It curseth every one that continueth not in every thing that is written in the law to do it. *Gal.* 3. 19. The

justice of God to the unpardoned sinner, that hath a sense of his misery, is more terrible, than the sight of the Bailiff or creditor to the bankrupt debtor, or than the sight of the Judge and Bench to the robber, or of the Irons and gibbet to the guilty murderer. When justice sits upon life and death, Oh what dreadful work doth it make with the wretched sinner? *Bind him hand and foot, cast him into outer darkness, there shall be weeping and gnashing of teeth. Mat.* 22. 13. *Depart from me ye cursed, into everlasting fire. Mat.* 25. 41. This is the terrible sentence that justice pronounceth. Why sinner, by this severe justice must thou be tryed; and as God liveth, this killing sentence shalt thou hear, unless thou repent and be converted.

Secondly, *The holiness of God is full of antipathy against thee. Psal.* 5. 4, 5. He is not only angry with thee (so he may be with his own children) but he hath a fixed, rooted, habitual displeasure against thee: he loaths thee, *Zech.* 11. 8. and what is done by thee, though for substance commanded by him: *Esay.* 1. 14. *Mal.* 1. 10. As if a man should give his servant never so good meat to dress; yet if he should mingle filth, or poyson with it, he would not touch it. Gods nature is infinitely contrary to sin, and so he cannot but hate a sinner out of Christ.

O what a misery is this, to be out of the favour, yea under the hatred of God! *Eccles.* 5. 4. *Hos.* 9. 15. that God can as easily lay aside his nature and cease to be God, as not to be contrary

trary to thee, and deteſt thee, except thou be changed and renewed by grace! O ſinner, how dareſt thou to think of the bright and radiant Sun of purity upon the beauties, the glory of holineſs that is in God! *The Stars are not pure in thy ſight*; *Job* 25. *He humbleth himſelf to behold the things that are done in Heaven. Pſal.* 113. Oh thoſe light and ſparkling eyes of his! What do they eſpy in thee? and thou haſt no intereſt in Chriſt neither, that he ſhould plead for thee. Methinks I ſhould hear thee crying out aſtoniſhed, with the Bethſhemites, *Who ſhall ſtand before this holy Lord God?* 1 *Sam.* 6 20.

Thirdly, *The power of God is mounted like a mighty Cannon againſt thee.* The glory of Gods power is to be diſplayed, in the wonderful confuſion and deſtruction of them that obey not the Goſpel. 2 *Theſ.* 1.8 9. He will make his power known in them, *Rom.* 9. 22. How mightily he can torment them. For this end he raiſeth them up, *that he might make his power known. Rom.* 9 17. O man, art thou able to make thy party good with thy maker? No more than a ſilly reed, againſt the Cedars of God; or a little cock boat, againſt the tumbling ocean; or the childrens bubbles, againſt the bluſtring winds. Sinner, the power of Gods anger is againſt thee: *Pſal.* 90. 11. and power and anger together, make fearful work. 'Twere better thou hadſt all the world in arms againſt thee, than to have the power of God againſt thee. There is no eſcaping his hands, no breaking his priſon. *The thunder of his*

power who can underſtand? Job 26. 14. Unhappy man that ſhall underſtand it by feeling it! *If he will contend with him, he cannot anſwer him one of a thouſand. He is wiſe in heart, and mighty in ſtrength; who hath hardened himſelf againſt him, and proſpered? Which removeth the Mountains and they know it not, which overturneth them in his anger. Which ſhaketh the earth out of her place, and the pillars thereof tremble. Which commandeth the Sun, and it riſeth not; and ſealeth up the ſtars. Behold he taketh away, who can hinder him? who will ſay unto him, what doſt thou? If God will not withdraw his anger, the proud helpers do ſtoop under him. Job* 9. 3, 4, 5, 6. *&c.* And art thou a fit match for ſuch an antagoniſt? Oh *conſider this, you that forget God, leſt he tear you in pieces, and there be none to deliver you. Pſ.* 50. 22. Submit to mercy. Let not duſt and ſtubble ſtand it out againſt the Almighty. Set not briars and thorns againſt him in battle, leſt he go through them, and conſume them together: but *lay hold on his ſtrength, that you may make peace with him, Eſay* 27. 4, 5. *Wo to him that ſtriveth with his maker. Eſay* 45. 9.

Fourthly, *The wiſdom of God is ſet to ruine thee.* He hath ordained his arrows and prepared the inſtruments of death and made all things ready. *Pſal.* 11. 12, 13. His counſels are againſt thee, to contrive thy deſtruction. *Jer.* 18. 11. He laughs in himſelf, to ſee, how thou wilt be taken and enſnared in the evil day. *Pſ.* 37. 13. *The Lord ſhall laugh at him for he ſeeth that his day is coming.* He ſees how thou wilt come down mightily in a moment

moment; how thou wilt wring thine hands, and tear thine hair, and eat thy fleſh, and gnaſh thy teeth for anguiſh and aſtoniſhment of heart, when thou ſeeſt how thou art fallen remedileſly into the pit of deſtruction.

Fifthly, *The truth of God is ſworn againſt thee. Pſal.* 95. 11. If he be true and faithful, thou muſt periſh if thou goeſt on. *Luk.* 13. 3. Unleſs he be falſe of his word, thou muſt die, except thou repent. *Ezek.* 33. 11. *If we believe not yet, he abideth faithful, he cannot deny himſelf.* 2 *Tim.* 2. 13. That is, he is faithful to his threatnings; as well as promiſes, and will ſhew his faithfulneſs in our confuſion, if we believe not. God hath told thee, as plain as it can be ſpoken, *That if he waſh thee not, thou haſt no part in him. John* 13. 8. *that if thou liveſt after the fleſh, thou ſhalt die Rom.* 8. 13. *That except thou be converted thou ſhalt in no wiſe enter into the Kingdom of Heaven*; *Mat.* 18. 3. and he abideth faithful, he cannnot deny himſelf. Beloved, as the immutable faithfulneſs of God in his promiſe and oath, afford believers ſtrong conſolation; *Heb.* 6. 18. ſo they are to unbelievers, for ſtrong conſternation and confuſion. O ſinner tell me what ſhift doſt thou make to think of all the threatnings of Gods word, that ſtand upon record againſt thee? Doſt thou believe their truth, or not? If not, thou art a wretched infidel, and not a Chriſtian; and thefore give over the name and hopes of a Chriſtian. But if thou doſt believe them, O heart of ſteel that thou haſt, that canſt walk up and down in quiet, when the truth and Faithfulneſs of God is en-

gaged to destroy thee: that if God Almighty can do it, thou shalt surely perish, and be damned. Why man, the whole book of God doth testifie against thee, while thou remainest unsanctified: it condemns thee in every leaf, and is to thee, like *Ezekiel*'s roll, written within and without with lamentation, and mourning, and woe: *Ezek.* 2. 10. and all this shall surely come upon thee and overtake thee, *Deut* 28 15. except thou repent. *Heaven and earth shall pass away, but one jot, or tittle of this word shall never pass away. Mat.* 5. 18.

Now put all this together, and tell me, if the case of the Unconverted be not deplorably miserable. As we read of some persons, that had bound themselves in an oath, and in a curse to kill *Paul*: so thou must know, O sinner, to thy terror, that all the attributes of the infinite God are bound in an oath to destroy thee: *Heb.* 3. 18. O man what wilt thou do? whither wilt thou fly? If Gods omniscience can find thee, thou shalt not escape. If the true and faithful God will save his oath, perish thou must, except thou believe and repent. If the Almighty hath power to torment thee, thou shalt be perfectly miserable in soul and body to all eternity, unless it be prevented by thy speedy Conversion.

II. *The whole creation of God is against thee. The whole creation (saith* Paul*) groaneth and travelleth in pain. Rom.* 8 22. But what is it that the creation groaneth under? why, the fearful abuse that it is subject to, in serving the lusts of unsanctified men. And what is it that the creation groaneth for? why, for freedom

and

and liberty from this abuſe; for *the creature is very unwillingly ſubject to this bondage. Rom.* 8. 19, 20, 21. If the unreaſonable and inanimate creatures had ſpeech and reaſon, they would cry out under it, as bondage unſufferable, to be abuſed by the ungodly, contrary to their natures, and the ends that the great Creatour made them for. It is a paſſage of an eminent Divine; The liquor that the drunkard drinketh, if it had reaſon as well as a man, to know how ſhamefully 'tis abuſed and ſpoiled, it would groan in the barrels againſt him, it would groan in the Cup againſt him, it would groan in his throat, in his belly againſt him. It would fly in his face, if it could ſpeak. And if God ſhould open the mouth of the Creatures, as he did the mouth of *Balaam's* aſs, the proud mans garments on his back would groan againſt him. There is never a creature but if it had reaſon to know how 'tis abuſed, till a man is converted it would groan againſt him. The land would groan to bear him, the air would groan to give him breathing, their houſes would groan to lodge them, their beds would groan to eaſe them, their food to nouriſh them, their cloaths to cover them, and the creature would groan to give them any help and comfort, ſo long as they live in ſin againſt God. Thus far he. Methinks this ſhould be a terrour to an unconverted ſoul, to think, that he is a burden to the Creation. *Luke* 13. 7. *Cut it down why cumbreth it the Ground,* If the poor inanimate creatures could but ſpeak, they would ſay to the ungodly, as *Moſes* to

Iſrael; Muſt we fetch you water out of the rock, ye rebels? Numb. 2. 10. Thy food would ſay, *Lord, muſt I nouriſh ſuch a wretch as this, and yield forth my ſtrength for him, to diſhonour thee withal? No, I will choak him rather, if thou wilt give me commiſſion*: The very air will ſay, *Lord, Muſt I give this man breath, to ſet his tongue againſt Heaven, and ſcorn thy people, and vent his pride and wrath, and filthy communication, and belch out oaths and blaſphemy againſt thee? No, if thou but ſay the word: he ſhall be breathleſs for me.* His poor beaſt would ſay, *Lord muſt I carry him upon his wicked deſigns? No, I will break his bones I will end his days rather, if I may have but leave from thee.* A wicked man the earth groans under him, and Hell groans for him, till death ſatisfies both, and unburdens the earth, and ſtops the mouth of Hell with him. While the Lord of Hoſts is againſt thee, be ſure the Hoſts of the Lord are againſt thee, and all the creatures as it were up in arms, till upon a mans converſion, the controverſie being taken up between God and him, he makes a covenant of peace with the creatures for him. *Job* 5. 22, 23, 24. *Hoſ.* 2. 18, 19 20.

III. *The roaring Lion hath his full power upon thee*, 1 *Pet.* 5. 8. Thou art faſt in the paw of that Lion, that is greedy to devour; *in the ſnare of the Devil, led captive by him at his will*, 2 *Tim.* 2. 26. This *is the ſpirit that worketh in the children of diſobedience*, *Eph.* 2. 2. His drudges they are, and his luſts they do. He is the ruler of the darkneſs of this world: *Eph.* 6. 12. that is, of ignorant ſinners, that live in darkneſs. You

pity

pity the poor *Indians*, that worſhip the Devil for their God, but little think that 'tis your own caſe. Why, 'tis the common miſery of all the unſanctified, that the Devil is their God. 2 *Cor.* 4. 4. Not that they do intend to do him homage and worſhip, they will be ready to defy him, and him that ſhould ſay ſo by them; but all this while they ſerve him, and come and go at his beck, and live under his Government. His ſervants you are, to whom you yield your ſelves to obey. *Rom.* 6. 16. O how many then will be found the real ſervants of the Devil, that take themſelves for no other than the children of God? he can no ſooner offer a ſinful delight or opportunity for your unlawful advantage, but you embrace it. If he ſuggeſt a lie, or prompt you to revenge, you readily obey. If he forbid you to read, or pray, you hearken to him, and therefore his ſervants you are. Indeed he lies behind the curtain, he acts in the dark, and ſinners ſee not who ſetteth them on work: but all the while he leads them in a ſtring. Doubtleſs the lyar intends not a ſervice to Satan but his own advantage: yet 'tis he that ſtands in the corner unobſerved, and putteth the thing into his heart. *Act.* 5. 3. *John* 8. 44. Queſtionleſs *Judas* when he ſold his Maſter for money, and the *Caldeans* and *Sabeans* when they plundred *Job*, intended not to do the Devil a pleaſure, but to ſatisfie thir own covetous thirſt: yet 'twas he that acted them in their wickedneſs. *John.* 13. 27. *Job* 1. 12, 15, 17. Men may be very ſlaves and common drudges for the Devil, and never know it, nay they may pleaſe them-

themselves in the thoughts of a happy liberty 2 *Pet.* 2. 19.

Art thou yet in ignorance, and not turned from darkness to light? why thou art under the power of Satan. *Act.* 26. 18. Dost thou live in the ordinary and wilful practice of any known sin? Know that thou art of the Devil. 1 *John* 3. 8. Dost thou live in strife, or envy, or malice? verily he is thy Father. *Joh.* 8. 40, 41. O dreadful case! How ever Satan may provide his slaves with divers pleasures, *Tit.* 3. 3. yet it is but to toll them into endless perdition. The Serpent comes with the apple in his mouth, O but (with *Eve*) thou seest not the deadly sting in his tail. He that is now thy tempter, will be one day thy tormenter. O that I could but give thee to see how black a master thou servest, how filthy a drudgery thou dost, how mercilesse a Tyrant thou gratifyest, all whose pleasure is, to set thee on work to make thy perdition and damnation sure, and to heat the furnace hotter and hotter, in which thou must burn for millions of millions of ages.

IV, *The guilt of all thy sins lies like a mountain upon thee.* Poor soul! Thou feelest it not, but this is that which seals thy misery upon thee. While unconverted, none of thy sins are blotted out: *Act.* 3. 19. they are all upon the score against thee. Regeneration and remission are never separated: the unsanctified are unquestionably unjustified, and unpardoned. 1 *Cor.* 6. 11. 1 *Pet.* 1. 2. *Heb.* 9. 14. Beloved, it's a fearful thing to be in debt, but above all in Gods debt: for there is no arrest so formidable as his, no prison so horrible as his. Look upon an enlight-

ned

ned ſinner, who feels the weight of his own guilt, and oh how frightful are his looks, how fearful are his complaints! His comforts are turned into wormwood, and his moiſture into drought, and his ſleep departeth from his eyes. He is a terrour to himſelf and all that are about him, and is ready to envy the very ſtones that lie in the ſtreet, becauſe they are ſenſleſs, and feel not his miſery; and wiſhes he had been a dog, or a toad, or ſerpent rather than a man, becauſe then death had put an end to his miſery, whereas now it will be but the beginning of that, which will know no ending.

How light ſoever you may make of it now, you will one day find the guilt of unpardoned ſin to be a heavy burden. This is a milſtone that whoſoever falleth upon it ſhall be broken, but upon whomſoever it ſhall fall, it ſhall grind him to powder. *Mat.* 21. 44. What work did it make with our Saviour? It preſſed the very blood (to a wonder) out of his veins, and broke all his bones: and if it did this in the green tree, what will it do in the dry?

Oh think of thy caſe in time. Canſt thou think of that threat without trembling, *Ye ſhall die in your ſins, Joh.* 8. 24. Oh better were it for thee to die in a goal, die in a ditch, in a dungeon, than die in thy ſins. If death, as it will take away all thy other comforts, would take away thy ſins too, it were ſome mitigation. But thy ſins will follow thee, when thy friends leave thee, and all worldly enjoyments ſhake hands with thee. Thy ſins will not die with thee, 2 *Cor.* 5. 10. *Rev.* 20. 12. as a priſoners

ſoners other debts will; but they will to judgement with thee, there to be thine accuſers; and they will to hell with thee, there to be thy tormentors. Better to have ſo many fiends and furies about thee, than thy ſins to fall upon thee and faſten in thee. Oh the work that theſe will make with thee! Oh look over thy debts in time! How much art thou in the books of every one of Gods laws? How is every one of Gods commandments ready to arreſt thee, and take thee by the throat for innumerable bonds that it hath upon thee? What wilt thou then do, when they ſhall altogether lay it in againſt thee? Hold open the eyes of conſcience to conſider this, that thou maiſt deſpair of thy ſelf, and be driven to Chriſt, and fly for refuge, to lay hold upon the hope that is ſet before thee. *Heb.* 6. 18.

V. *Thy raging luſts do miſerably enſlave thee.* While unconverted, thou art a very ſervant to ſin: it reigns over thee, and holds thee under its dominion, till thou art brought within the bond of Gods covenant. *John* 8. 34, 36. *Tit.* 3. 3. *Rom.* 6. 12, 14. *Rom.* 6. 16, 17. Now there's no ſuch Tyrant as ſin. Oh the filthy and fearful work, that it doth ingage its ſervants in! Would it not pierce a mans heart to ſee a company of poor creatures drudging and toiling, and all to carry together faggots and fuell for their own burning? Why, this is the employment of ſins drudges. Even while they bleſs themſelves in their unrighteous gains, while they ſing and ſwill in pleaſures, they are but treaſuring up wrath and vengeance for their eternal burning; they are but laying in powder and bullets

bullets, and adding to the pile of *Tophet*, and flinging in Oyl to make the flame rage the fiercer. Who would ſerve ſuch a maſter, whoſe work is drudgery, and whoſe wages is death? *Rom.* 6. 23.

What a woful ſpectacle was that poor wretch poſſeſſed with the legion? Would it not have pitied thine heart to have ſeen him among the tombs, cutting, and wounding of himſelf? *Mark* 5. 5. This is thy caſe, ſuch is thy work. Every ſtroke is a thruſt at thine heart. 1 *Tim.* 6. 10 Conſcience indeed is now aſleep; but when death and judgment ſhall bring thee to thy ſenſes, then thou wilt feel the raging ſmart and anguiſh of every wound. The convinced ſinner is a ſenſible inſtance of the miſerable bondage of ſin. Conſcience flies upon him, and tells him what the end of theſe things will be: and yet ſuch a ſlave is he to his luſts, that on he muſt, though he ſee it will be his endleſs perdition: and when the temptation comes, luſt gets the bit in his mouth, breaks all the cords of his vows and promiſes, and carries him headlong to his own deſtruction.

VI. *The furnace of eternal Vengeance is heated ready for thee. Eſay.* 30. 33. Hell and deſtruction open their mouths upon thee, they gape for thee, they groan for thee, *Eſay.* 5. 14. waiting as it were with a greedy eye, as thou ſtandeſt upon the brink, when thou wilt drop in. If the wrath of a man may be, *as the roaring of a Lion*, *Prov.* 19. 12. *more heavy than the ſand*; *Prov.* 27. 3. What is the wrath of the infinite God? If the burning furnace heated in *Nebuchadnezzar's*

chadnezars fiery rage, when he commanded it to be made yet ſeven times hotter, were ſo fierce as to burn up even thoſe that drew near it, to throw the three children in: *Dan.* 3. 19, 22. How hot is that burning oven of the Almighty's fury? *Mal.* 4. 1. Surely this is ſeventy times ſeven more fierce. What thinkeſt thou, O man, of being a faggot in hell to all eternity? *Can thine heart endure, or can thine hands be ſtrong in the day that I ſhall deal with thee, ſaith the Lord of hoſts? Ezek.* 22. 14. Canſt thou dwell with everlaſting burnings? Canſt thou abide the conſuming fire? *Eſay.* 33. 4. When thou ſhalt be as a glowing Iron in hell, and thy whole body and ſoul ſhall be as perfectly poſſeſſed by Gods burning vengeance, as the fiery ſparkling iron, when heated in the fierceſt forge? Thou canſt not bear Gods whip: how then wilt thou endure his ſcorpions? Thou art even crushed, and ready to wiſh thy ſelf dead, under the weight of his finger: how then wilt thou bear the weight of his loyns? The moſt patient man that ever was, did curſe the day that ever he was born, *Job* 3. 1. and even woo death to come and end his miſery, *Job* 7. 15, 16. when God did but let out one little drop of his wrath. How then wilt thou endure, when God ſhall pour out all his vials, and ſet himſelf againſt thee to torment thee? when he ſhall make thy conſcience the tunnel, by which he will be pouring his burning wrath into thy ſoul for ever; and when he ſhall fill all thy powers as full of torment, as they be now full of ſin? When immortallity ſhall be thy miſery, and to die the death

death of a bruit, and be ſwallowed into the gulf of annihilation, ſhall be ſuch a felicity, as a whole eternity of wiſhes, and an Ocean of tears ſhall never purchaſe? Now thou canſt put off the evil day, and canſt laugh and be merry, and forget the terrour of the Lord 2 *Cor.* 5. 11. but how wilt thou hold out, or hold up, when God ſhall caſt thee into a bed of torments, *Rev.* 2. 22. and make thee to lie down in ſorrows? *Eſay.* 50. 11. When roarings and blaſphemy ſhall be thine only muſick, and the wine of the wrath of God, which is poured out without mixture into the Cup of his indignation, ſhall be thine only drink? *Rev.* 14. 10. When thou ſhalt draw in flames for thy breath, and the horrid ſtench of ſulphur ſhall be thine only perfume? In a word, when the ſmoke of thy torment ſhall aſcend for ever and ever, and thou ſhalt have no reſt night nor day, no reſt in thy conſcience, no caſe in thy bones, but thou ſhalt be an execration, and an aſtoniſhment, and a curſe, and a reproach for evermore? *Jer.* 42. 18.

O ſinner, ſtop here; and conſider. If thou art a man and not a ſenſleſs block, conſider. Bethink thy ſelf where thou ſtandeſt: why upon the very brim of this furnace. As the Lord liveth and thy ſoul liveth, there is but a ſtep between thee and this, 1 *Sam.* 20. 3. Thou knoweſt not, when thou lieſt down, but thou maiſt be in before the morning: thou knoweſt not when thou riſeſt, but thou maiſt drop in before the night. Dareſt thou make light of this? Wilt thou go on in ſuch a dreadful condition, as if nothing ailed thee? If thou putteſt it off, and

ſaveſt

ſayſt, this doth not belong to thee; look again over the foregoing Chapter, and tell me the truth, are none of thoſe black marks found upon thee? Do not blind thine eyes, do not deceive thy ſelf: ſee thy miſery while thou maiſt prevent it. Think what 'tis to be a vile caſt-out, a damned reprobate, a veſſel of wrath, into which the Lord will be pouring out his tormenting fury, while he hath a being, *Rom.* 9. 22.

Divine wrath is a fierce, *Deut.* 32. 22. devouring, *Eſay* 33. 14. everlaſting, *Mat.* 25. 41. unquenchable fire; *Mat.* 3. 12. and thy ſoul and body muſt be the fuel upon which it will be feeding for ever, unleſs thou conſider thy ways, and ſpeedily turn to the Lord by a ſound converſion. They that have been only ſinged by this fire, and had no more but the ſmell theereof paſſing upon them; Oh what amazing ſpectacles have they been. Whoſe heart would not have melted, to have heard *Spira*'s outcries, to have ſeen *Chaloner* that monument of Juſtice, worn to skin and bones, blaſpheming the God of Heaven, curſing himſelf, and continually crying out, *O torture, torture, torture, O torture, torture*, as if the flames of wrath had already took hold on him? To have heard *Rogers* crying out, *I have had a little pleaſure, and now I muſt to Hell for ever more*; wiſhing but for this mitigation, that God would but let him lie burning for ever behind the back of that fire (on the hearth) and bringing in this ſad concluſion ſtill, at the end of whatever was ſpoken to him to afford him ſome hope, *I muſt to Hell, I muſt to the furnace of Hell, for millions of millions of Ages.* O

if

if the fears and forethoughts of the wrath to come be ſo terrible, ſo intolerable, what is the feeling of it!

Sinner, tis but in vain to flatter you: this would be but to toll you into the unquenchable fire: know ye from the living God, that here you muſt lie, with theſe burnings muſt you dwell, till immortality die, and immutability change, till Eternity run out, and omnipotency is no longer able to torment, except you be in good earneſt renewed throughout by ſanctifying grace.

VII. *The Law diſchargeth all its threats and curſes at thee. Gal.* 3. 10. *Rom.* 7. Oh how dreadfully doth it thunder? It ſpits fire and brimſtone in thy face. Its words are as drawn ſwords, and as the ſharp arrows of the mighty, it demands ſatisfaction to the uttermoſt, and cries, Juſtice, Juſtice. It ſpeaks blood, and war, and wounds, and death againſt thee. Oh the execrations, and plagues and deaths, that this mudering-piece is loaded with (read *Deut.* 28. 15, 16. *&c.*) and thou art the mark at which this ſhot is levelled. Oh man, away to the ſtrong hold, *Zech.* 9. 12. away from thy ſins: haſte to the ſanctuary, the City of refuge, *Heb.* 6. 18. even the Lord Jeſus Chriſt; hide thee in him, or elſe thou art loſt without any hope of recovery.

VIII. *The Goſpel it ſelf binds the ſentence of eternal damnation upon thee. Mark* 16. 16. If thou continueſt in thine impenitent and unconverted eſtate, know that the Goſpel denounceth a much ſorer condemnation, than ever

would have been for the transgression only of the first Covenant. Is it not a dreadful case, to have the Gospel it self fill its mouth with threats and thunder, and damnation? To have the Lord to *roar from Mount Sion against thee? Joel* 3. 16. Hear the terror of the Lord. *He that believeth not shall be damned. Except ye repent, ye shall all perish.* Luke 13. 3. *This is the condemnation that light is come into the world and men love darkness rather than light.* John 3. 19. *He that believeth not, the wrath of God abideth on him.* Joh. 3. 36. *If the word spoken by Angels was stedfast, and every transgression and disobedience received a just recompence of reward: how shall we escape, if we neglect so great salvation? Heb.* 2. 2, 3. *He that despised* Moses *law, died without mercy: Of how much sorer punishment shall he be thought worthy, that hath trampled under foot the Sons of God?* Heb. 10. 28, 29.

Application. And is it true indeed? Is this thy misery? yea 'tis as true as God is. Better open thine eyes and see it now, while thou maist remedy it, than blind and harden thy self, till to thine eternal sorrow, thou shalt feel what thou wouldst not believe: and if it be true, what dost thou mean to loyter, and linger in such a case as this?

Alas for thee poor man, how effectually hath sin undone thee, and depraved thee, and despoiled thee even of the reason to look after thine own everlasting good! Oh miserable Caitiff, what stupour and senselesness hath surprized thee! Oh let me knock up and awake this sleeper. Who dwells within the walls of this flesh?

Is

Is there ever a soul here, a rational understanding soul? Or art thou only a walking Ghost, a senseless lump? Art thou a reasonable soul, and yet so far brutified, as to forget thy self immortal, and to think thy self to be as the beasts that perish? Art thou turned into flesh, that thou savourest nothing but gratifying the sense, and making provision for the flesh? Or else having reason to understand the eternity of thy future state, dost thou yet make light of being everlastingly miserable? which is to be so much below a bruit, as it is worse to act against reason, than to act without it. O unhappy soul, that wast the glory of man, the mate of Angels, and the image of God! that wast Gods representative in the world, and hadst the supremacy amongst the creatures, and the dominion over thy makers works! Art thou now become a slave to sense, a servant to so base an Idol, as thy belly? for no higher felicity, than to fill thee with the wind of mans applause, or heaping together a little refined earth, no more suitable to thy spiritual, immortal nature, than the dirt, and sticks? Oh why dost thou not bethink thee where thou shalt be for ever? Death is at hand, *the Judge is even at the door. Jam.* 5. 9. Yet a little while, and *time shall be no longer. Rev.* 10. 5, 6. And wilt thou run the hazard of continuing in such a state, in which if thou be overtaken, thou art irrecoverably miserable.

Come then, arise, and intend thy neerest concernments. Tell me whither art thou going? What, wilt thou live in such a course, wherein every act is a step to perdition? And thou dost

not know, but the next night, thou maist make thy bed in hell? Oh! If thou hast a spark of reason, consider, and turn, and hearken to thy very friend, who would therefore shew thee thy present misery, that thou mightest in time make thine escape, and be eternally happy.

Hear what the Lord saith; *Fear ye not me saith the Lord? Will ye not tremble at my presence? Jer.* 5. 22. O sinners, do you make light *of the wrath to come? Mat.* 3. 7. I am sure there is a time coming, when you will not make light of it. Why, the very *Devils do believe and tremble James* 2. 19. What, you more hardned than they? Will you run upon the edge of the Rock? will you play at the hole of the Asp? will you Put your hand upon the Cockatrice den? Will you dance about the fire, till you are burnt? or dally with devouring wrath, as if you were at a point of indifferency, whether you did escape it, or endure it? O madness of folly! *Solomon's* mad man, that catteth fire-brands, and arrows, and death, and saith, am I not in jest? *Prov.* 26. 18. Is nothing so distracted as the wilful sinner, *Luke* 15. 17. That goeth on in his unconverted estate without sense, as if nothing ailed him. The man that runs on the canons mouth, that sports with his blood, or lets out his life in a frolick, is sensible, sober, and serious, to him that goeth on still in his trespasses. *Psal.* 68. 21. *For he stretcheth out his hand against God, and strengthneth himself against the ALMIGHTY. He runneth upon him, even upon his neck, upon the thick bosses of his Buckler.* Job 15. 25, 26. Is it wisdom to delay with the second death, or to

venture

venture into the lake that burneth with fire and brimſtone, *Rev.* 21. 8. as if thou wert but going to waſh thee or ſwim for thy recreation? Wilt thou as it were fetch thy vieze, and jump into eternal flames, as the children through the bonfire? What ſhall I ſay? I can find out no expreſſion, no compariſon whereby to ſet forth the dreadful diſtraction of that ſoul, that ſhall go on in ſin.

Awake, awake, *Eph.* 5. 14. Oh ſinner, ariſe and take thy flight. There is but one door that thou maiſt fly by, and that is the ſtrait door of converſion and the new birth. Unleſs thou turn unfeignedly from all thy ſins, and come into Jeſus Chriſt, and take him for the Lord thy righteouſneſs, and walk in him in Holineſs and newneſs of life, as the Lord liveth, it is not more certain that thou art now out of Hell, than that thou ſhalt without fail be in it, but a few dayes and nights from hence. Oh ſet thine heart to think of thy caſe: Is not thine everlaſting miſery or welfare that which doth deſerve a little conſideration? Look again over the miſeries of the unconverted. If the Lord hath not ſpoken by me, regard me not, But if it be the very word of God, that all this miſery lies upon thee, what a caſe art thou in? Is it for one that hath his ſenſes to live in ſuch a condition, and not to make all poſſible expedition for preventing his utter ruine? O man, who hath bewitched thee, *Gal.* 3. 1. that in the matters of the preſent life thou ſhouldeſt be wiſe enough to forecaſt thy buſineſs, foreſee thy danger, and prevent the miſchief; but in matters of everlaſting

consequence should be slight and careless, as if they little concerned thee? Why is it nothing to thee to have all the attributes of God engaged against thee? Canst thou do well without his favour? Canst thou escape his hands, or endure his vengeance? Dost thou hear the creation groaning under thee, and hell groaning for thee, and yet think thy case good enough? Art thou in the paw of the Lion, under the power of corruption, in the dark and noysom prison, fetter'd with thy lusts, working out thine own damnation and is not this worth the considering? Wilt thou make light of all the terrours of the law, of all its curses, and thunderbolts, as if they were but the report of the Childrens pop-guns, or thou wert to war with their paper pellets? dost thou laugh at hell and destruction or canst drink the envenomed cup of the Almighties fury, as if it were but a common potion?

Gird up now thy loyns like a man, for I will demand of thee, and answer thou me. *Job* 40. 7. Art thou such a *Leviathan*, as that the scales of thy pride should keep thee from thy makers coming at thee? Wilt thou esteem his arrows as straw, and the instruments of death as rotten wood? Art thou chief of all the children of pride, even that thou shouldst count his darts as stubble and laugh at the shaking of his spear? Art thou made without fear, and contemnest his barbed irons? *Job* 41. Art thou like the horse, that paweth in the valley, and rejoyceth in his strength: he goeth out to meet the armed men? Dost thou mock at fear and art not affrighted, neither

neither turneſt back from Gods ſword? When his quiver ratleth againſt thee, the glittering Spear and the ſhield? *Job* 39. 21, 22, 23. Well, if the threats and calls of the word will not fear thee, nor awaken thee, I am ſure death and judgment will. Oh what wilt thou do when the Lord cometh forth againſt thee, and in his fury falleth upon thee, and thou ſhalt feel what thou readeſt? If when *Daniels* enemies were caſt into the den of Lyons both they and their wives and their children, the Lyons had the Maſtery of them, and brake all their bones in pieces, ere ever they came at the bottom of the den, *Dan.* 6. 24. What ſhall be done with thee, when thou falleſt into the hands of the living God? When he ſhall gripe thee in his Iron arms, and grind and cruſh thee to a thouſand pieces in his wrath?

Oh do not then contend with God. Repent and be converted, ſo none of this ſhall come upon thee. *Eſay.* 55. 6, 7. Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forſake his way, and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy on him, and to our God for he will abundantly pardon.

CHAP VI.

Containing Directions for Converſion.

Mark 10. 17. *And there came one, and kneeled to him, and aſked him; Good Maſter, what ſhall I do, that I may inherit eternal life?*

BEfore thou readeſt theſe Directions, I adviſe thee, yea I charge thee before God, and his holy Angels, to reſolve to follow them, (as far as conſcience ſhall be convinced of their agreeableneſs to Gods word, and thy eſtate,) and call in his aſſiſtance, and bleſſing that they may ſucceed. And as I have ſought the Lord, and conſulted his oracles, what advice to give thee; ſo muſt thou entertain it, with that awe, reverence, and purpoſe of obedience, that the word of the living God doth require.

Now then attend. *Set thine heart unto all that I ſhall teſtifie unto thee this day; for it is not a vain thing, it is your life.* Deut. 32. 46. This is the end of all that hath been ſpoken hitherto, to bring you to ſet upon turning and making uſe of Gods means for your Converſion. I would not trouble you, nor torment you before the time with the ſorethoughts of your eternal miſery, but in order to your making your eſcape.

Were

Were you ſhut up under your preſent miſery, without remedy, it were but mercy (as one ſpeaks) to let you alone, that you might take in that little poor comfort, that you are capable of, here in this world. But you may yet be happy: if you do not wilfully refuſe the means of your recovery. Behold, I hold open the door unto you: ariſe and take your flight. I ſet the way of life before you, walk in it, and you ſhall live, and not die. *Deu.* 30. 19. *Jer.* 9. 16. It pities me to think, you ſhould be your own murderers, and throw your ſelves headlong, when God and men cry out to you, as *Peter* in another caſe to his Maſter, *Spare thy ſelf.* A noble Virgin, that attended the Court of *Spain*, was wickedly raviſhed by the King; and hereupon exciting the Duke her Father to revenge, he called in the Moors to his help who when they had executed his deſign, miſerably waſted and ſpoyled the Countrey: which this Virgin laying ſo exceedingly to heart, ſhut her ſelf up in a Tower belonging to her Fathers houſe, and deſired her Father and Mother might be called forth: and bewailing to them her own wretchedneſs, that ſhe ſhould have occaſioned ſo much miſery and deſolation to her Countrey, for the ſatisfying of her revenge; ſhe told them ſhe was reſolved to be avenged upon her ſelf. Her Father and Mother beſought her to pity her ſelf and them: but nothing would prevail, but ſhe took her leave of them, and threw her ſelf off the battlements, and ſo periſhed before their faces.

Juſt thus is the wilful deſtruction of ungodly men.

men. The God that made them beſeecheth them, and cryeth out to them, as *Paul* to the diſtracted Jaylor, when about to murder himſelf, *Do thy ſelf no harm.* The Miniſters of Chriſt forewarn them and follow them, and fain would hold them back. But alas! No expoſtulations, nor obteſtations will prevail; but men will hurl themſelves into perdition, while pity it ſelf looketh on.

What ſhall I ſay? would it not grieve a perſon of any humanity, if in the time of a reigning plague he ſhould have a receipt (as one well) that would infallibly cure all the Countrey, and recover the moſt hopeleſs patients, and yet his friends and neighbours ſhould die by the hundreds about him becauſe they would not uſe it? Men and Brethren, though you carry the certain ſymptoms of death in your faces, yet I have a receipt that will cure you all, that will cure infallibly. Follow but theſe few directions, and if you do not then win Heaven, I will be content to loſe it.

Hear then, Oh ſinner, and as ever thou wouldſt be converted and ſaved, embrace this following counſel.

Dir. I. *Set it down with thy ſelf as an undoubted truth, that it is impoſſible for thee ever to get to Heaven, in this thine unconverted ſtate.* Can any other but Chriſt ſave thee? And he tells thee he will never do it, except thou be regenerated and converted. *Mat.* 18. 3. *John* 3. 3. Doth he not keep the keys of Heaven? And canſt thou get in without his leave, as thou muſt, if ever thou comeſt thither in thy natural condition

condition, without a ſound and through renovation?

Dir. II. *Labour to get a thorow ſight and lively ſenſe and feeling of thy ſins.* Till men are weary and heavy laden, and pricked at the heart, and ſtark ſick of ſin, they will not come to Chriſt in his way, for eaſe and cure, nor to purpoſe enquire, *What ſhall we do? Mat.* 11. 28. *Acts* 2. 37. *Mat.* 9. 12. They muſt ſet themſelves down for dead men, before they will come unto Chriſt, that they may have life, *John* 5. 40. Labour therefore to ſet all thy ſins in order before thee. Never be afraid to look upon them, but let thy ſpirit make diligent ſearch, *Pſal.* 77. 6. Enquire into thine heart, and into thy life. Enter into a thorow examination of thy ſelf, and of all thy ways, *Pſal.* 119. 59. that thou maiſt make a full diſcovery; and call in the help of Gods ſpirit, in the ſenſe of thine own inability hereunto: for it is his proper work to convince of ſin. *John* 16. 8. Spread all before the face of thy conſcience, till thine heart and eyes be ſet abroach. Leave not ſtriving with God, and thine own ſoul, till it cry out under the ſenſe of thy ſins, as the enlightned Jaylor, *What muſt I do to be ſaved? Acts* 16. 30. To this purpoſe

Meditate of the numerouſneſs of thy ſins. David's heart failed when he thought of this, and conſidered that he had more ſins than hairs. *Pſ.* 40. 12. This made him to cry out upon the multitudes of Gods tender mercies. *Pſal.* 51. 1. The loathſome carcaſe doth not more hatefully ſwarm with crawling worms, than an unſanctified

ſanctified ſoul with filthy luſts. They fill the head, the heart, the eyes and mouth of him. Look backward, where was ever the place, what was ever the time, in which thou didſt not ſin? Look inward, what part or power canſt thou find in ſoul or body, but it is poiſoned with ſin? What duty doſt thou ever perform into which this poyſon is not ſhed? Oh how great is the ſum of thy debts, who haſt been all thy life long running upon the hooks, and never didſt, nor canſt pay off one penny? Look over the ſin of thy nature, and all its curſed brood, the ſins of thy life. Call to mind thy omiſſions, Commiſſions, the ſins of thy thoughts, of thy words, of thine actions; the ſins of thy youth, the ſins of thy years, *&c.* Be not like a deſperate Bankrupt, that is afraid to look over his books. Read the records of conſcience carefully. Theſe books muſt be opened ſooner, or later. *Rev.* 20. 12.

Meditate upon the aggravations of thy ſin, as they are the grand enemies againſt the God of thy life, againſt the life of thy ſoul; in a word they are the publick enemies of all mankind. How do *David, Ezra, Daniel* and the good *Levites* aggravate their ſins, from the conſideration of their injuriouſneſs to God, their oppoſition to his good and righteous Laws, the mercies, the warnings that they were committed againſt. *Nehem.* 9. *Dan* 9. *Ezra.* 9. O the work that ſin hath made in the world! This is the enemy that hath brought in death, that hath robbed and enſlaved man, that hath blacked the devil, that hath digged hell; *Rom.* 5. 12. 2 *Pet.* 2. 4.

John

John 8. 34. This is the enemy that hath turned the creation upſide down, and ſown diſſenſion between man and the creatures, between man and man, yea between man and himſelf, ſetting the ſenſitive part againſt the rational, will againſt judgment, luſt againſt conſcience? yea worſt of all, between God and man, making the lapſed ſinner, both hateful to God, and a hater of him. *Zec.* 11. 8. O man, how canſt thou make ſo light of ſin? This is the traytor that ſucked the blood of the Son of God, that ſold him, that mocked him, that ſcourged him, that ſpat in his face, that digged his hands, that pierced his ſide, that preſſed his ſoul, that mangled his body, that never left, till it had bound him, condemned him, nailed him, crucified him, and put him to open ſhame. *Eſay.* 53. 4, 5, 6. This is that deadly poyſon, ſo powerful of operation, as that one drop of it, ſhed upon the root of mankind, hath corrupted, ſpoiled, and poiſoned, and undone his whole race at once. *Rom.* 5. 18, 19. This is the common Butcher, the bloody Executioner, that hath killed the Prophets, that hath burnt the Martyrs, that hath murdered all the Apoſtles, all the Patriarchs, all the Kings and Potentates, that hath deſtroyed Cities, ſwallowed Empires, butchered and devoured whole Nations. What ever was the weapon that 'twas done by, ſin was it that did the execution. *Rom.* 6. 23. doſt thou yet think it but a ſmall thing? If *Adam* and all his children could be digged out of their graves, and their bodies piled up to Heaven, and an inqueſt were made, what

what matchleſs murderer were guilty of all this blood: it would be all found in the skirts of ſin. Study the nature of ſin, till thy heart be brought to fear and loath it. And meditate on the aggravations of thy particular ſins, how thou haſt ſinned againſt all Gods warnings, againſt thine own prayers, againſt mercies, againſt corrections, againſt cleareſt light, againſt freeſt love, againſt thine own reſolutions, againſt promiſes, vows, covenants of better obedience, *&c.* charge thy heart home with theſe things, till it bluſh for ſhame, and be brought out of all good opinion of it ſelf, *Ezra. 9. 6.*

Meditate upon the deſert of ſin. It cryeth up to Heaven: It calls for vengeance, *Gen.* 18. 24. Its due wages is death, damnation. It pulls the curſe of God upon the ſoul and body. *Gal.* 3. 10. *Deut.* 28. The leaſt ſinful word or thought, laies thee under the infinite wrath of God Almighty. *Rom.* 2. 8, 9. *Mat.* 12. 36. Oh what a load of wrath, what a weight of curſes, what treaſure of vengeance have all the millions of thy ſins then deſerved! *Rom.* 2. 5. *John* 3. 36. Oh judge thy ſelf that the Lord may not judge thee. 1 *Cor.* 11. 31.

Meditate upon the deformity, and defilement of ſin. 'Tis as black as hell, the very image and likeneſs of the Devil drawn upon thy ſoul, 1 *John* 3. 8, 10. It would more affright thee, to ſee thy ſelf the hateful deformity of thy nature, than to ſee the devil. There is no mire ſo unclean, no vomit ſo loathſom, no carcaſe or carrion ſo offenſive, no plague or leproſie ſo noiſom

noiſom as ſin, in which thou art all inrolled, and covered with its odious filth, whereby thou art rendred more diſpleaſing to the pure and holy nature of the glorious God, than the moſt filthy object, compoſed of whatever is hateful to all thy ſenſes, can be to thee. *Job* 15. 15, 16. Couldſt thou take up a toad into thy boſom? Couldſt thou cheriſh it and take delight in it? Why, thou art as contrary to the pure and perfect holineſs of the divine nature, and as loathſome as that is to thee, *Mat.* 23. 33. till thou art purified by the blood of Jeſus, and the power of renewing grace.

Above all other ſins, fix the eye of Conſideration on theſe two. 1. *The ſin of thy nature.* 'Tis to little purpoſe to lop the branches, while the root of original corruption remains untouched. In vain do men lave out the ſtreams, when the fountain is running, that fills up all again. Let the axe of thy repentance (with *David*'s go to the root of ſin), *Pſal.* 51. 5. Study how deep, how cloſe, how permanent it is, thy natural pollution; how univerſal it is, till thou doſt cry out with *Paul*'s feeling, upon thy body of death. *Rom.* 7. 24. Look into all thy parts and powers, and ſee what unclean veſſels, what ſtyes, what dunghills, what ſinks they are become. *Heu miſer, quid ſum? vas ſterquilinii, concha putredinis; plenus fœtore & horrore. Auguſt. Solil. c.* 2. The heart is never ſoundly broken, till throughly convinced of the heynouſneſs of original ſin. Here fix thy thoughts. This is that that makes thee backward to all good, prone to all evil; *Rom.* 7. 15. that

that ſheds blindneſs, pride, prejudices, unbelife into thy mind; enmity, unconſtancy, obſtinacy, into thy will; inordinate heats and colds into thy affections; inſenſibleneſs, benummedneſs, unfaithfulneſs into thy conſcience, flipperineſs into thy memory, and in a word, hath put every wheel of thy ſoul out of order, and made it of an habitation of holineſs, to become a very hell of iniquity. *James* 3. 6. This is that that hath defiled, corrupted, perverted all thy members, and turned them into weapons of unrighteouſneſs, and ſervants of ſin; *Rom* 6. 19. that hath filled the head with carnal and corrupt deſigns, *Mic.* 2. 1. the hands with ſinful practices, *Eſay.* 1. 15. the eyes with wandring and wantonneſs, 2 *Pet.* 2. 14. the tongue with deadly poiſon; *Jam.* 3. 8. that hath opened the ears to tales, flattery, and filthy communication, and ſhut them againſt the inſtruction of life; *Zech.* 7. 11, 12. and hath rendred thy heart a very mint and forge of ſin, and the curſed womb of all deadly conceptions; *Mat.* 15. 19. So that it powreth forth its wickedneſs without ceaſing, 2. *Pet.* 2. 14. even as naturally freely, unwearicdly, as a fountain doth pour forth its waters, *Jer.* 6. 7. or the raging Sea doth caſt forth mire and dirt. *Eſay* 57. 20. And wilt thou yet be in love with thy ſelf, and tell us any longer of thy good heart? O never leave meditating on this deſperate contagion of original corruption, till with *Ephraim* thou bemoan thy ſelf. *Jer.* 31. 18. & with deepeſt ſhame and ſorrow ſmite on thy breaſt as the Publican; *Luke* 18. 13. and with *Job* abhor thy ſelf and repent

pent in duſt and aſhes, *Job* 42. 6, 2. The particular evil that thou art moſt addicted to. Find out all its aggravations. Set home upon thy heart all Gods threatnings againſt it. Repentance drives before it the whole herd, but eſpecially ſticks the arrow in the beloved ſin, and ſingles this out, above the reſt, to run it down, *Pſal.* 18. 23. O labour to make this ſin odious to thy ſoul, and double thy guards, and thy reſolutions againſt it, becauſe this hath, and doth, moſt diſhonour God, and endanger thee.

Dir. III. *Strive to affect thy heart with deep ſenſe of thy preſent miſery.* Read over the foregoing Chapter again and again, and get it out of the book into thine heart. Remember when thou lieſt down, that for ought thou knoweſt, thou maiſt awake in flames, and when thou riſeſt up, that by the next night thou maiſt make thy bed in hell. Is it a juſt matter to live in ſuch a fearful caſe? to ſtand tottering upon the brink of the bottomleſs pit, and to live at the mercy of every diſeaſe, that if it will but fall upon thee, will ſend thee forthwith into the burnings? Suppoſe thou ſaweſt a condemned wretch hanging over *Nebuchaduezzar*'s burning fiery furnace by nothing but a twine thread, which were ready to break every moment: would not thine heart tremble for ſuch an one? Why thou art the man. This is thy very caſe, O man, woman, that readeſt this, if thou be yet unconverted. What if the thred of thy life ſhould break? (Why, thou knoweſt not but it may be the next night, yea the next moment) where wouldſt thou be then?

whither wouldſt thou drop? Verily, upon the crack but of this thread, thou falleſt into the lake, that burneth with fire and Brimſtone, where thou muſt lie ſcalding and ſweltring in a fiery Ocean, while God hath a being, if thou die in thy preſent caſe. And doth not thy ſoul tremble as thou readeſt? Do not thy tears bedew the paper, and thy heart throb in thy boſom? Doſt thou not yet begin to ſmite on thy breaſt, and bethink thy ſelf what need thou haſt of a change? O what is thy heart made of! Haſt thou not only loſt all regard to God, but art without any love and pity to thy ſelf?

Oh ſtudy thy miſery, till thy heart do cry out for Chriſt, as earneſtly, as ever a drowning man did for a boat, or the wounded for a Chirurgeon. Men muſt come to ſee the danger, and feel the ſmart of their deadly ſores and ſickneſs, or elſe Chriſt will be to them a Phyſician of no value, *Mat.* 9. 12. Then the manſlayer haſtens to the Citiy of refuge, when purſued by the avenger of blood. Men muſt be even forced, and fired out of themſelves, or elſe they will not come to Chriſt. 'Twas diſtreſs and extremity, that made the Prodigal think of returning, *Luke* 15. 16, 17. While *Laodicea* thinks her ſelf rich, increaſed in goods, in need of nothing, there is little hope. She muſt be deeply convinced of her wretchedneſs, blindneſs, poverty, nakedneſs, before ſhe will come to Chriſt for his Gold, raiment, eye-ſalve, *Rev.* 3. 17, 18. Therefore hold the eyes of conſcience open, amplifie thy miſery, as much as poſſible. Do not flie the ſight of it, for

fear

fear it ſhould fill thee with terror. The ſenſe of thy miſery is but as it were the ſuppuration of the wound, which is neceſſary to the cure. Better fear the torments that abide thee now, than feel them hereafter.

Dir. IV. *Settle it upon thine heart, that thou art under an everlaſting inability ever to recover thy ſelf.* Never think thy praying, reading, hearing, confeſſing, amending will do the cure. Theſe muſt be attended; but thou art undone if thou reſteſt in them, *Rom.* 10. 3. Thou art a loſt man, if thou hopeſt to eſcape drowning upon any other plank, but Jeſus Chriſt, *Act.* 4. 12. Thou muſt unlearn thy ſelf, and renounce thine own wiſdom, thine own righteouſneſs, thine own ſtrength, and throw thy ſelf wholly upon Chriſt, as a man that ſwimmeth caſteth himſelf upon the water, or elſe thou canſt not eſcape. While men truſt in themſelves, and eſtabliſh their own righteouſneſs, and have confidence in the fleſh, they will not come ſavingly to Chriſt, *Luke* 18. 19. *Phil.* 3. 3. Thou muſt know thy gain to be but loſs and dung, thy ſtrength but weakneſs, thy righteouſneſs rags and rottenneſs, before there will be an effectual cloſure between Chriſt and thee, *Phil.* 3. 7, 8 9. 2 *Cor.* 3. 5. *Eſay.* 64. 6. Can the liveleſs carcaſe ſhake off his grave-cloaths, and looſe the bonds of death? Then maiſt thou recover thy ſelf, who art dead in treſpaſſes and ſins, and under an impoſſibility of ſerving thy maker (acceptably) in this condition, *Rom.* 8. 8. *Heb.* 11. 6. Therefore, when thou goeſt to pray, or meditate, or to do any of the duties, to which

thou art here directed: go out of thy ſelf, cal in the help of the ſpirit, as deſpairing to do any thing pleaſing to God, in thine own ſtrength. Yet neglect not thy duty, but lie at the pool, and wait in the way of the ſpirit. While the *Eunuch* was reading, then the Holy Ghoſt ſent *Philip* to him, *Act.* 8. 28, 29. When the Diſciples were praying, *Act.* 4. 31. when *Cornelius* and his friends were hearing, *Acts* 10. 44. then the Holy Ghoſt fell upon them and filled them all. Strive to give up thy ſelf to Chriſt. Strive to pray, ſtrive to meditate, ſtrive an hundred and an hundred times, try to do it as well as thou canſt, and while thou art endeavouring in the way of thy duty, the Spirit of the Lord will come upon thee, and help thee to do, what of thy ſelf thou art utterly unable unto, *Prov.* 1. 23.

Dir. V. *Forthwith renounce all thy ſins.* If thou yield thy ſelf to the contrary practice of any ſin, thou art undone, *Rom.* 6. 16. In vain doſt thou hope for life by Chriſt, except thou depart from iniquity, 2 *Tim.* 2. 19. Forſake thy ſins, or elſe thou canſt not find mercy: *Prov.* 28. 13. Thou canſt not be married to Chriſt, except divorſed from ſin. Give up the traitor or you can have no peace with Heaven. Caſt the head of *Sheba* over the wall. Keep not *Dalilah* in thy lap. Thou muſt part with thy ſins, or with thy ſoul. Spare but one ſin, and God will not ſpare thee. Never make excuſes: thy ſins muſt die, or thou muſt die for them, *Pſal.* 68. 21. If thou allow of one ſin, though but a little, a ſecret one, though thou

maiſt

maiſt plead neceſſity, and have a hundred ſhifts and excuſes for it, the life of thy ſoul muſt go for the life of that ſin; *Ezek.* 18. 21. and will it not be dearly bought?

Oh ſinner, hear and conſider. If thou wilt part with thy ſins, God will give thee his Chriſt: Is not this a fair exchange? I teſtifie unto thee this day, that if thou periſh, it is not becauſe there was never a Saviour provided, nor life tendered: but becauſe thou preferredſt (with the Jews) the Murderer before thy Saviour, ſin before Chriſt, and lovedſt darkneſs rather than light, *John* 3. 19. Search thy heart therefore with candles, as the Jews did their houſes for Leven, before the Paſs-over: Labour to find out thy ſins. Enter into thy Cloſet, and conſider, what evil have I lived in? what duty have I neglected towards God? what ſin have I lived in againſt my brother? and now ſtrike the darts through the heart of thy ſin, as *Joab* did through *Abſalom*'s, 2 *Sam.* 18. 14. Never ſtand looking upon thy ſin, nor rolling the morſel under thy tongue, *Job* 20. 12. but ſpit it out as poyſon, with fear and deteſtation. Alas, what will thy ſins do for thee, that thou ſhouldſt ſtick at parting with them? They will flatter thee, but they will undo thee, and cut thy throat while they ſmile upon thee, and poyſon thee while they pleaſe thee, and arm the juſtice and wrath of the infinite God againſt thee. They will open hell for thee, and pile up fuel to burn thee. Behold the gibbet that they have prepared for thee. Oh ſerve them like *Haman*, and do upon them the execution,

they would elſe have done upon thee. Away with them, crucifie them, and let Chriſt only be Lord over thee.

Dir. VI. *Make a ſolemn choice of God for thy portion and bleſſedneſs, Deut.* 26. 17. With all poſſible devotion and veneration avouch the Lord for thy God. Set the world with all its glory, and paint, and gallantry, with all its pleaſures and promotions on the one hand, and ſet God with all his infinite excellencies and perfections on the other, and ſee that thou do deliberately make thy choice, *Joſh.* 24. 15. Take up thy reſt in God, *Joh.* 6. 68. Set thee down under his ſhadow, *Cant.* 2. 3. Let his promiſes and perfections turn the ſcale againſt all the world. Settle it upon thy heart, that the Lord is an all-ſufficient portion, that thou canſt not be miſerable, while thou haſt a God to live upon. Take him for thy ſhield and exceeding great reward. God alone is more than all the world. Content thy ſelf with him. Let others carry the preferments and glory of the world, place thou thy happineſs in his favour, and the light of his countenance, *Pſal.* 5. 6, 7.

Poor ſinner, thou art fallen off from God, and haſt engaged his power, and wrath againſt thee. Yet know that of his abundant grace, he doth offer to be thy God again in Chriſt. 2 *Cor.* 6. 17, 18. What ſayeſt thou man? Wilt thou have the Lord for thy God? Why take this counſel, and thou ſhalt have him. Come to him by his Chriſt, *Joh.* 14. 6. Renounce the idols of thine own pleaſure, gain, Reputation:

1 *Theſ.*

1 *Theſ.* 1. 9. Let theſe be pulled out of the Throne, and ſet Gods intereſt upermoſt in thine heart. Take him as God, to be chief in thine affection, eſtimations, intentions; for he will not endure to have any ſet above him, *Rom.* 1. 25. *Pſal.* 73. 25. In a word, thou muſt take him in all his *Perſonal relations*, and in all his *eſſential perfections*.

Firſt, *In all his perſonal relations.* God the Father muſt be taken for thy Father, *Jer.* 3. 4. 19. 22. O come to him with the Prodigal, *Father, I have ſinned againſt Heaven, and in thy ſight, and am not worthy to be called thy Son: but ſince of thy wonderful mercy, thou art pleaſed to take me, that am of my ſelf a dog, a ſwine, a devil to be thy child. I ſolemnly take thee for my Father, I commend my ſelf to thy care, and truſt to thy providence, and caſt my burden on thy ſhoulders. I depend on thy proviſion, and ſubmit to thy corrections, and truſt under the ſhadow of thy wings, and hide in thy chambers, and fly to thy name. I renounce all confidence in my ſelf, I repoſe my confidence in thee, I depoſe my concernments with thee. I will be with thee, and for no other.* Again, God the Son muſt be taken for thy Saviour, for thy redeemer, and righteouſneſs, *John* 1. 2. He muſt be accepted, as the only way to the Father, and the only means of life, *Heb.* 7. 25. O then put off the rayment of thy captivivity, on with the wedding garment, and go and marry thy ſelf to Jeſus Chriſt. *Lord I am thine, and all that I have, my body, my ſoul, my name, my eſtate. I ſend a bill of diverſe to my other lovers: I give my heart to thee. I will be thine undividedly, thine*

everlaſtingly. I will ſet thy name on all I have, and uſe it only as thy goods, as thy loan, during thy leave, reſigning all to thee. I will have no King but thee: reign thou over me. Other Lords have had dominion over me: but now I will make mention of thy name only, and do here take an oath of fealty to thee, promiſing and vowing to ſerve, and love, and fear thee, above all competitors. I diſavow mine own righteouſneſs, and deſpair of ever being pardoned and ſaved for mine own duties, or graces, and lean only on thine all-ſufficient ſacrifice and interceſſion, for pardon, and life, and acceptance before God. I take thee for mine only guide and inſtruction, reſolving to be led and directed by thee, and to wait for thy counſel, and that thine, ſhall be the caſting voice with me. Laſtly, God the Spirit muſt be taken for thy ſanctifier, *Rom.* 8. 9, 14. *Gal.* 5. 16, 18. for thine Advocate, thy Counſellor, thy Comforter, the teacher of thine ignorance, the pledge and earneſt of thine inheritance *Rom.* 8. 26. *Pſal.* 73. 24. *John* 14. 16. *Eph.* 1. 14. *John* 14. 26. *Eph.* 4. 30. *Awake thou Northwind, and come thou South, and blow upon my Garden, Cant.* 4. 16. *Come thou Spirit of the moſt high; here is a houſe for thee, here is a Temple for thee. Here do thou reſt for ever; dwell here, and reſt here. Lo I give up the poſſeſſion to thee, full poſſeſſion. I ſend thee the keys of my heart, that all may be for thy uſe, that thou maiſt put thy goods thy graces into every room. I give up the uſe of all to thee, that every faculty, and every member may be thine inſtrument, to work righteouſneſs, and do the will of my Father, which is in Heaven.*

Secondly,

Secondly, *In all his eſſential perfections.* Conſider how the Lord hath revealed himſelf to you in his word: will you take him as ſuch a God? O ſinner, here's the bleſſedſt news that ever came to the ſons of men. The Lord will be thy God, *Gen.* 7. 17. *Rev.* 21. 3. if thou wilt but cloſe with him in his excellencies. Wilt thou have the merciful, the gracious, the ſin-pardoning God, to be thy God? O yes (ſaith the ſinner) I am undone elſe. But he further tells thee, I am the holy, and ſin-hating God. If thou wilt be owned as one of my people, thou muſt be holy, 1 *Pet.* 1. 16. holy in heart, holy in life. Thou muſt put away all thine iniquities, be they never ſo near, never ſo natural, never ſo neceſſary to the maintaining thy fleſhly intereſt. Unleſs thou wilt be at defiance with ſin, I cannot be thy God. Caſt out the leven: put away the evil of thy doings: ceaſe to do evil: learn to do well, or elſe I can have nothing to do with thee, *Eſay.* 1. 16, 17, 18. Bring forth mine enemies, or there is no peace to be had with me. What doth thine heart anſwer? *Lord, I deſire to have thee as ſuch a God. I deſire to be holy, as thou art holy, to be made partaker of thy holineſs. I love thee, not only for thy goodneſs and mercy, but for thy holineſs and thy purity. I take thy holineſs for my happineſs. Oh! be to me a fountain of holineſs: ſet on me the ſtamp and impreſs of thy holineſs. I will thankfully part with all my ſins at thy command. My wilful ſins I do forthwith forſake; and for my infirmities, that I cannot get rid of, though I would, I will ſtrive againſt*

againſt them, in the uſe of thy means. I deteſt them, and will pray and war againſt them, and never let them have quiet reſt in my ſoul. Beloved, whoſoever of you will thus accept the Lord for his God, he ſhall have him.

Again, he tells you; I am the All-ſufficient God, *Gen.* 17. 1. Will you lay all at my feet, and give it up to my diſpoſe, and take me for your only portion? Will you own and honour mine Allſufficiency? Will you take me as your happineſs and treaſure, your hope and bliſs? I am a Sun and Shield, all in one: will you have me for your all? *Gen.* 1. 15. *Pſal.* 84 11. Now what doſt thou ſay to this? Doth thy mouth water after the onions and fleſh-pots of *Egypt?* art thou loath to exchange thy earthly happineſs, for a part in God: and though thou wouldeſt be glad to have God and the world too, yet thou canſt not think of having him, and nothing but him, but hadſt rather take up with the earth below, if God would but let thee keep it, as long as thou wouldſt? This is a fearful ſign. But now if thou art willing to ſell all for the Pearl of great price; *Mat.* 13. 46. If thine heart anſwer, *Lord, I deſire no other portion but thee. Take the Corn, and the Wine, and the Oyl whoſo will ſo I may have the light of thy countenance. I pitch upon thee for my happineſs. I gladly venture my ſelf on thee, and truſt my ſelf with thee. I ſet my hopse in thee, I take up my reſt with thee. Let me hear thee ſay, I am thy God, thy ſalvation, and I have enough, all I wiſh for. I will make no terms with thee, but for thy ſelf. Let me but*

have

have thee ſure, let me be able to make my claim, and ſee my title to thy ſelf; and for other things, I leave them to thee. Give me more, or leſs, any thing, or nothing, I will be ſatisfied in my God. Take him thus and he is thine own.

Again, he tells you; I am the Soveraign Lord. If you will have me for your God, you muſt give me the ſupremacy, *Mat. 6. 24.* I will not be an underling. You muſt not make me a ſecond to ſin, or any worldly intereſt. If you will be my people, I muſt have the rule over you. You muſt not live at your own liſt. Will you come under my yoke? Will you bow to my Government? Will you ſubmit to my diſcipline? to my word, to my rod? Sinner, what ſayſt thou to this? *Lord I had rather be at thy command, than live at mine own liſt. I had rather have thy will to be done, than mine. I approve of and conſent to thy laws, and account it my priviledge to lie under them. And though the fleſh rebel, and often break over bounds, I am reſolved to take no other Lord but thee. I willingly take the Oath of thy ſupremacy and acknowledge thee for my liege Soveraign, and reſolve all my days to pay the tribute of worſhip, obedience, and love, and ſervice to thee, and to live to thee as the end of my life.* This is a right accepting of God.

To be ſhort, he tells you; I am the true and faithful God. If you will have me for your God, you muſt be content to truſt me, *2 Tim. 1. 12. Prov. 3. 5.* Will you venture your ſelves upon my word, & depend on my faithfulneſs, and take my bond for your ſecurity? Will you be content to follow me, in poverty, & reproach, and affliction here,

here, and to ſee much going out, and little coming in, and to tarry till the next world for your preferment? *Mat.* 9. 21. I deal much upon truſt, will you be content to labour, and ſuffer, and to tarry for your returns till the Reſurrection of the juſt? *Luke* 14. 14. The womb of my Promiſe will not preſently bring forth; will you have the patience to wait? *Heb.* 10. 36. Now beloved, what ſay you to this? Will you have this God for your God? Will you be content to live by faith, and truſt him for an unſeen happineſs, an unſeen Heaven, an unſeen Glory? Do your hearts anſwer, *Lord, we will venture our ſouls upon thee, we commit our ſelves to thee: we roll upon thee, we know whom we have truſted: we are willing to take thy word: we will prefer thy promiſes, before our own poſſeſſions; and the hopes of Heaven, before all the enjoyments of the Earth. We will wait thy leiſure. What thou wilt here, ſo that we may have but thy faithful promiſe for Heaven hereafter?* If you can in truth, and upon deliberation, thus accept of God, he will be yours. Thus there muſt be, in a right Converſion to God, a cloſing with him ſuitable to his excellencies. But when men cloſe with his mercy, but not with his ſin-hating holineſs and purity; or will take him for their benefactor, but not for their Soveraign; or for their Patron, but not for their Portion, this is no thorow, and ſo no ſound Converſion.

Dir. VII. *Accept of the Lord Jeſus, in all his Offices, with all his inconvenienees, as thine.* Upon theſe terms Chriſt may be had. Sinner, thou

thou haſt undone thy ſelf, and art plunged into the ditch of moſt deplorable miſery out of which thou art never able to climb up. But Jeſus Chriſt is able and ready to help thee, and he freely tenders himſelf to thee, *Heb.* 7. 25. *John* 7. 37. Be thy ſins never ſo many, never ſo great, of never ſo long continuance, yet thou ſhalt be moſt certainly pardoned and ſaved, if thou doſt not wretchedly neglect the offer, that in the name of God is here made unto thee. The Lord Jeſus calleth to thee, to look unto him and be ſaved, *Eſay.* 45. 22. to come unto him, and he will in no wiſe caſt thee out, *John* 6. 37. Yea he is a ſutor to thee, and beſeecheth thee to be reconciled, 2 *Cor.* 5. 20. he cryeth in the ſtreets, he knocketh at thy door, he wooeth thee to accept of him, and live with him: *Prov.* 1. 20. *Rev.* 3. 20. if thou dieſt, 'tis becauſe thou wouldſt not come to him for life, *John* 5. 40. Now accept of an offered Chriſt, and thou art made for ever. Now give up thy conſent to him, and the match is made, all the world cannot hinder. Do not ſtand off becauſe of thine unworthineſs. Man, I tell thee, nothing in all the world can undo thee, but thine unwillingneſs. Speak man, art thou willing of the match? Wilt thou have Chriſt in all his relations to be thine; thy King, thy Prieſt, thy Prophet? Wilt thou have him with all his inconveniences? Take not Chriſt hand over head, but ſit down firſt, and count the coſt. Wilt thou lay all at his feet? Wilt thou be content to run all hazards with him? Wilt thou take thy lot with him

him, fall where it will? Wilt thou deny thy ſelf, take up thy Croſs, and follow him? Art thou deliberately, underſtandingly, freely, fixedly, determined to cleave to him in all times, and conditions? If ſo, my ſoul for thine, thou ſhalt never periſh, *John* 3. 16. but art paſſed from death to life. Here lies the main point of thy ſalvation, that thou be found in thy covenant cloſure with Jeſus Chriſt, and therefore if thou love thy life, ſee that thou be faithful to God and thy ſoul here.

Dir. VIII. *Reſign up all thy powers and faculties, and thy whole intereſt to be his. They gave their own ſelves unto the Lord*, 2 *Cor.* 8. 5. *Preſent your bodies as a living Sacrifice*, *Rom.* 12. 1. The Lord ſeeks not yours, But you. Reſign therefore thy body with all its members to him, and thy ſoul with all its powers, that he may be glorified in thy body and in thy ſpirit, which are his, 1 *Cor.* 6. 20. In a right cloſure with Chriſt, all the faculties give up to him. The Judgment ſubſcribes, *Lord thou art worthy of all acceptation, chief of ten thouſand. Happy is the man that findeth thee. All the things that are to be deſired, are not to be compared with thee, Prov.* 3. 13, 14, 15. The underſtanding lays aſide its corrupt reaſonings and cavils, and its prejudices againſt Chriſt and his ways. It is now paſt queſtioning and diſputing, and caſts it for Chriſt againſt all the World. It concludes, it's good to be here, and ſees ſuch a treaſure in this field, ſuch value in this pearl, as is worth all. *Mat.* 13. 44. *Oh here's the richeſt bargain that ever I made: here's the richeſt prize that ever man*

was

was offered: here's the ſoveraignſt remedy that ever mercy prepared: he is worthy of my eſteem, worthy of my choice, worthy of my love, worthy to be embraced, adored, admired for evermore, Rev. 5. 12. *I approve of his Articles; his terms are righteous and reaſonable, full of equity and mercy.* Again, the will reſigns. It ſtands no longer wavering, nor wiſhing and woulding, but is peremptorily determin'd. *Lord, thy love hath overcome me: thou haſt won me, and thou ſhalt have me. Come in Lord, to thee I freely open. I conſent to be ſaved in thine own way, thou ſhalt have any thing, thou ſhalt have all, let me have but thee.* The memory gives up to Chriſt: *Lord, here is a ſtore houſe for thee. Out with this traſh; lay in thy treaſure. Let me be a granary, a repoſitory of thy truths, thy promiſes, thy Providences.* The Conſcience comes in; *Lord, I will ever ſide with thee. I will be thy faithful regiſter. I will warn when the ſinner is tempted, and ſmite when thou art offended. I will witneſs for thee, and judg for thee, and guide into thy ways, and will never let ſin have quiet in this ſoul.* The affections alſo come in to Chriſt. O faith Love, *I am ſick of thee.* O faith Deſire, *now I have my longing. Here's the ſatisfaction I ſought for. Here's the deſire of nations. Here's bread for me, and balm for me, all that I want.* Fear bows the knee with awe and veneration *Welcome Lord, to thee will I pay my homage. Thy word and thy rod ſhall command my motions. Thee will I reverence and adore, before thee will I fall down and worſhip.* Grief likewiſe puts in, *Lord thy diſpleaſure and thy diſhonour, peoples calamities, and mine own iniquities*

iniquities ſhall be that, that ſhall ſet me abroach. I will mourn when thou art offended, I will weep when thy cauſe is wounded. Anger likewiſe comes in for Chriſt: *Lord nothing ſo enrages me, as my folly againſt thee, that I ſhould be ſo befooled and bewitched, as to hearken to the flatteries of ſin, and temptations of Satan againſt thee.* Hatred too will ſide with Chriſt. *I proteſt mortal enmity with thine enemies, that I will never be friends with thy foes. I vow an immortal quarrel with every ſin. I will give no quarter, I will make no peace.* Thus let all thy powers give up to Jeſus Chriſt.

Again, thou muſt give up thy whole intereſt to him. If there be any thing, that thou keepeſt back from Chriſt, it will be thine undoing. *Luke* 14. 33. Unleſs thou wilt forſake all (in preparation and reſolution of thy heart) thou canſt not be his Diſciple. Thou muſt hate Father and Mother, yea and thine own life alſo in compariſon of him, and as far as it ſtands in competition with him, *Mat.* 10. 37. *Luke* 14. 26, 27, *&c.* In a word, thou muſt give him thy ſelf, and all that thou haſt, without reſervation, or elſe thou canſt have no part in him.

Dir. IX. *Make choice of the Laws of Chriſt as the rule of thy words, thoughts and actions*, Pſal. 119. 30. This is the true Converts choice. But here remember theſe three rules. 1. *Thou muſt chooſe them all.* There is no coming to Heaven by a partial obedience. Read *Pſal.* 119. 6, 128, 160. *Ezek.* 18. 21. None may think it enough to take up with the cheap and eaſie part of Religion, and let alone the duties that are coſtly

costly, and self-denying, and grate upon the interest of the flesh. You must take all, or none. A sincere Convert, though he makes most conscience of the greatest sins and weightiest duties; yet he makes true conscience of little sins, and of all duties, *Psal.* 119. 6, 113. *Mat.* 23. 23. 2 *For all times*, for prosperity, and for adversity; whether it rain, or shine. A true Convert is resolved in his way: he will stand to his choice, and will not set his back to wind, and be of the religion of the times. *I have stuck to thy testimonies. I have enclined my heart to perform thy statutes alway, even to the end. Thy testimonies have I taken, as an heritage for ever,* Psal. 119. 31, 111, 117, 44, 93. *I will have respect unto thy statutes continually.* 3. *This must be done, not hand over head, but deliberately and understandingly.* That disobedient son said, *I go sir, but he went not,* Mat. 24. 30. How fairly did they promise: *All that the Lord our God shall speak unto thee, we will do it*; and it's like they spake as they meant, but when it came to tryal, it was found that there was not such a heart in them, as to do what they had promised, *Deut.* 5. 27, 29. If you would be sincere in closing with the laws and ways of Christ, *First, Study the meaning, and the latitude and compass of them.* Remember, that they are very spiritual: they reach the very thoughts and inclinations of the heart; so that if you will walk by this rule, your very thoughts, and inward motions must be under government. Again, that they are very strict and self-denying, quite contrary to the grain of

your natural inclinations, *Mat.* 16.24. You muſt take the ſtrait gate, the narrow way, and be content to have the fleſh curbed from the liberty that it deſires, *Mat.* 7. 14. In a word, that they are vary large: for *the Commandment is exceeding broad*, Pſal. 119. 66. Secondly, *reſt not in generals*, (for there's much deceit in that) *but bring down thy heart to the particular commands of Chriſt.* Thoſe Jews in the Prophet ſeemed as well reſolved as any in the world, and call God to witneſs, that they meant, as they ſaid. But they ſtuck in generals. When Gods command croſſes their inclination, they will not obey, *Jer.* 42. 1, 2, 3, 4, 5, 6. compared with ch. 43. *v.* 2. Take the Aſſemblies larger Catechiſm, and ſee their excellent and moſt compendious expoſition of the commandments, and put thy heart to it. Art thou reſolved, in the ſtrength of Chriſt, to ſet upon the conſcientious practice of every duty that thou findeſt to be there required of thee, and to ſet againſt every ſin that thou findeſt there forbidden? This is the way to be found in Gods ſtatutes, that thou maiſt never be aſhamed, *Pſal.* 119.80. Thirdly, *Obſerve the ſpecial duties that thy heart is moſt againſt, and the ſpecial ſins that 'tis moſt inclin'd unto, and ſee whether it be truly reſolved to perform the one. and forgo the other.* What ſayſt thou to thy boſome ſin, thy gainful ſin? What ſayſt thou to coſtly and hazardous and fleſh-diſpleaſing duties? If thou halteſt here, and doſt not reſolve by the grace of God to croſs thy fleſh, and put to it, thou art unſound, *Pſal.* 18. 23. *Pſal.* 119. 6.

Dir. X.

Dir. X. *Let all this be compleated in a ſolemn Covenant between God and thy Soul.* Pſal. 119. 106. *Neh.* 10. 29. For thy better help therin, take theſe few directions.

Firſt, ſet apart ſome time, more than once to be ſpent in ſecret before the Lord.

1. *In ſeeking earneſtly his ſpecial aſſiſtance, and gracious acceptance of thee.*

2. *In conſidering diſtinctly all the terms or conditions of the Covenant, expreſſed in the form hereafter propoſed.*

3. *In ſearching thine heart, whether thou art ſincerely willing to forſake all thy ſins, and to reſign up thy ſelf, body and ſoul unto God, ad his ſervice, to ſerve him in holineſs and righteouſneſs all the days of thy life.*

Secondly, Compoſe thy Spirit into the moſt ſerious frame poſſible, ſuitable to a tranſaction of ſo high importance.

Thirdly, Lay hold on the Covenant of God, and rely upon his promiſe of giving grace and ſtrength, whereby thou maiſt be enabled to perform thy promiſe. Truſt not to thine own ſtrength to, the ſtrength of thine own reſolutions, but take hold on his ſtrength.

Fourthly, Reſolve to be faithful, having engaged thine heart, opened thy mouth, and ſubſcribed with thy hand unto the Lord, reſolve in his ſtrength never to go back.

Laſtly, Being thus prepared, on ſome convenient time ſet apart for the purpoſe, ſet upon the work, and in the moſt ſolemn manner poſſible, as if the Lord were viſibly preſent before thine eyes, fall down on thy knees, and

ſpreading forth thine hands toward Heaven, open thine heart to the Lord in theſe, or the like words.

O Moſt dreadful God, for the Paſſion of thy Son, I beſeech thee accept of thy poor Prodigal now proſtrating himſelf at thy Door: I have fallen from thee by mine iniquity, and am by nature a ſon of death, aud a thouſandfold more the Child of Hell by my wicked practice: But of thine infinite Grace thou haſt promiſed Mercy to me in Chriſt, if I will but turn to Thee with all my Heart: Therefore upon the Call of thy Goſpel, I am now come in, and throwing down my weapons, ſubmit my ſelf to thy Mercy.

The terms of our Communion, are either from which, or to which.

And becauſe thou requireſt, as the Condition of my peace with Thee, that I ſhould put away mine Idols and be at defiance with all thine Enemies which I acknowledge I have wickedly ſided with againſt Thee, I here from the bottom of

The terms from which we muſt turn, are ſin, Satan, the World and our own Righteouſneſs, which muſt be thus renounced

of my heart renounce them all, firmly Covenanting with thee, not to allow my ſelf in any known ſin, but conſcientiouſly to uſe all the means that I know thou haſt preſcribed, for the death and utter deſtruction of all my corruptions. And whereas I have formerly inordinately and idolatrouſly let out my affections upon the world, I do here reſign up my heart to Thee that madſt it, humbly proteſting before thy Glorious Majeſty, that is the firm reſolution of my heart, and that I do unfeignedly deſire Grace from Thee, that when Thou ſhalt call me hereunto, I may practiſe this my reſolution through thy aſſiſtance, to forſake all that is dear unto me in this world, rather than to turn from thee to the ways of ſin; and that I will watch againſt all its temptations, whether of Proſperity, or Adverſity, leſt they ſhould withdraw my heart from thee: beſeeching thee alſo to help me againſt the temptations of Satan, to whoſe wicked Suggeſtions i reſolve by thy grace never to yield my ſelf a Servant. And becauſe my own righteouſneſs is but menſtruous rags, I renounce all confidence therein, & acknowledge that I am of my ſelf a hopeleſs, helpleſs,

done creature, without righteousness or strength.

The terms to which we must turn, are either ultimate or mediate.

And forasmuch as thou hast of thy bottomless Mercy offered most graciously to me wretched sinner, to be again my God through Christ, if I would accept of thee: I call Heaven and Earth to record this day, that I do here solemnly avouch thee for the Lord my God and with all possible veneration, bowing the neck of my soul under the feet of thy most Sacred Majesty, I do here take thy the Lord *Jehovah*, Father, Son, and, Holy Ghost, for my portion, and chief good, and do give up *my self*, body and soul for *thy servant*, promising and vowing to serve thee in holiness and righteousness all the days of my life.

The ultimate is God, the Father, Son and Holy Ghost, who must be thus accepted.

The mediate terms are either principal, or less principal.

The principal is Christ the Mediatour, who must thus be embraced.

And since thou hast appointed the Lord Jesus Christ, the only means of coming unto thee, I do here upon the bended knees of my soul accept of him as the only new and living way, by which sinners may have access to thee, and do here solemnly

lemnly joyn my ſelf in a Marriage Covenant to him.

O bleſſed Jeſus, I come to thee hungry and hardly beſtead, poor and wretched, and miſerable, and blind, and naked; a moſt loathſome polluted wretch, a guilty condemned Malefactor unworthy for ever to waſh the feet of the ſervants of my Lord, much more to be ſolemnly married to the King of Glory: but ſith ſuch is thine unparallel'd love, I do here with all my power accept thee, and do take thee for my Head and Husband, for better, for worſe, for richer, for poorer, for all times and conditions, to love, and honour, and obey thee before all others, and this to the death. I embrace thee in all thine Offices: I renounce mine own worthineſs, and do here avow thee to be the Lord my Righteouſneſs: I renounce mine own wiſdom, and do here take thee for mine only Guide: I renounce mine own will; and take thy will for my Law.

And ſince thou haſt told me that I muſt ſuffer if I will reign, I do here Covenant with thee to take my lot, as it falls, with thee, and by thy Grace aſſiſting to run all hazards with thee,

derily ſuppoſing that neither life nor veath ſhall part between thee and me.

The leſs Principal are the Laws of Chriſt which muſt be thus obſerved

And becauſe thou haſt been pleaſed to give me thy holy laws, as the rule of my life, and the way in which I ſhould walk to thy Kingdom, I do here willingly put my Neck under thy Yoak, and ſet my ſhoulder to thy burden; and ſubſcribing to all thy laws, as holy, juſt, and good, I ſolemnly take them as the rule of my words, thoughts and actions; promiſing that though my fleſh contradict and rebel, yet I will endeavour to order and govern my whole life according to thy direction; and will not allow my ſelf in the neglect of any thing that I know to be my duty.

Only becauſe through the frailty of my fleſh, I am ſubject to many failings; I am bold humbly to proteſt, That unallowed miſcarriages, contrary to the ſetled bent and reſolution of my heart, ſhall not make void this Covenant, for ſo thou haſt ſaid.

Now Almighty God, ſearcher of hearts, thou knoweſt that I make this Covenant with thee this day, without any known guile, or reſervation, beſeeching thee, that if thou eſpieſt any

flaw

flaw or falſhood therein, thou wouldſt diſcover it to me, and help me to do it aright.

And now glory be to thee, O God the Father, whom I ſhall be bold from this day forward, to look upon as my God and Father; that ever thou ſhouldſt find out ſuch a way for the recovery of undone ſinners: Glory be to thee, O God the Son, who haſt loved me and waſhed me from my ſins in thine own blood, and art now become my Saviour and Redeemer: Glory be to thee O God the Holy Ghoſt, who by the finger of thine Almighty power haſt turned about my heart from ſin to God.

O dreadful *Jehovah*, the Lord God Omnipotent, Father, Son, and Holy Ghoſt, thou art now become my Covenant-friend, and I through thine infinite Grace, am become thy Covenant-ſervant, *Amen*, So be it. And the Covenant which I have made on earth, let it be ratified in Heaven.

The

The Authors advice.

THis Covenant I adviſe you to make, not only in Heart, but in word; not only in Word, but in Writing; and that you would with all poſſible reverence ſpread the Writing before the Lord, as if you would preſent it to him as your Act and Deed. And when you have done this, ſet your hand to it. Keep it as a Memorial of the Solemn Tranſactions that have paſſed between God and you, that you may have recourſe to it in Doubts and Temptations.

Dir. XI. *Take heed of delaying thy Converſion, and ſet upon a ſpeedy and preſent turning. I made haſte, and delayed not, Pſal.* 119. 59. Remember, and tremble at the ſad inſtance of the fooliſh Virgins, that came not till the door of mercy

mercy was ſhut; *Mat.* 25. and of a convinced *Felix*; that put of *Paul* to another ſeaſon, and we never find that he had ſuch a ſeaſon more. *Acts* 24. 25. O come in while it's called to day, leſt thou ſhouldſt be hardened through the deceitfulneſs of ſin; leſt thy day of Grace ſhould be over, and the things that belong to thy peace ſhould be hid from thine eyes. Now mercy is wooing of thee: Now Chriſt is waiting to be gracious to thee, and the Spirit of God is ſtriving with thee. Now Miniſters are calling: now Conſcience is ſtirring: now the Market is open, and Oyl may be had, thou haſt opportunitie for the buying. Now Chriſt is to be had for the taking. Oh! ſtrike in with the offers of Grace. Oh! now, or never. If thou make light of this offer, God may ſwear in his wrath, thou ſhalt never taſte of his Supper, *Luke* 14. 24.

Dir. XII. *Attend conſcientiouſly upon the word, as the means appointed for thy Converſion.* James 1. 18, 19. 1 *Cor.* 4. 15. Attend, I ſay, not cuſtomarily, but conſcientiouſly; with this deſire, deſign, hope, and expectation, that thou maiſt be converted by it. Every Sermon thou heareſt, come with this thought: *Oh, I hope God will now come in. I hope this day may be the time, this may be the man by whom God will bring me home.* When thou art coming to the Ordinances, lift up thine heart thus to God: *Lord let this be the Sabbath, let this be the ſeaſon wherein I may receive renewing Grace. Oh let it be ſaid, that to day ſuch a one was born unto thee.*

Object. Thou wilt ſay, I have been long a hear-

hearer of the word, and yet it hath not been effectual to my converſion. *Anſ.* Yea, but thou haſt not attended upon it in this manner, as a means of thy Converſion, nor with this deſign, nor praying for, and expecting of, this happy effect of it.

Dir. XIII. *Strike in with the Spirit, when he begins to work upon thy heart.* When he works convictions, O do not ſtifle them, but joyn in with him, and beg the Lord to carry on convictions to Converſion. Quench not the Spirit: do not out-ſtrive him: do not reſiſt him. Beware of putting out convictions by evil company, or worldly buſineſs. When thou findeſt any troubles for ſin, and fears about thine eternal State, beg of God, that they may never leave thee till, they have wrought off thy heart throughly from ſin, and wrought it over to Jeſus Chriſt. Say to him, *Strike home Lord: leave not the work in the midſt. If thou ſeeſt, that I am not yet wounded enough, that I not troubled enough, wound me yet deeper, Lord. O go to the bottom of my corruptions: let out the life blood of my ſins.* Thus yield up thy ſelf to the workings of the Spirit, and hoiſe thy ſails to his guſts.

Dir. XIV. *Set upon the conſtant and diligent uſe of ſerious and fervent prayer.* He that neglects prayer, is a prophane and unſanctified ſinner, *Job* 15. 4. He that is not conſtant in prayer, is but an hypocrite, *Job* 27. 10. (unleſs the omiſſion be contrary to his ordinary courſe, under the force of ſome inſtant temptation.) This is one of the firſt things Converſion appears in, that it ſets men on praying, *Acts* 9. 11. Therefore

Therefore ſet to this duty. Let never a day paſs over thee, wherein thou haſt not morning and evening ſet apart ſome time for ſet and ſolemn prayer in ſecret. Call thy family alſo together daily and duly, to worſhip God with thee. Wo be unto thee if thine be found amongſt the families that call not on Gods name, *Jer.* 10. 25. But cold and lifeleſs devotions will not reach half way to Heaven. Be fervent, and importunate. Importunity will carry it. But without violence the Kingdom of Heaven will not be taken, *Mat.* 11. 12. Thou muſt ſtrive to enter, *Luke* 13. 24. and wreſtle with tears and ſupplications, as *Jacob*, if thou meaneſt to carry the bleſſing, *Gen.* 32. 24. comp. with *Hoſ.* 12. 4. Thou art undone for ever without grace: and therefore thou muſt put to it, and reſolve to take no denyal. That man that is fixed in this reſolution, *Well I muſt have Grace, and I will never give over, till I have a grant. I will never leave ſeeking, and waiting, and ſtriving with God, and mine own heart, till he do renew me by the power of his Grace*; this man is in the likelieſt way to win Grace.

Obj. But God heareth not ſinners: their prayer is an abomination.

Anſ. Diſtinguiſh between ſinners: 1. There are *reſolved ſinners*: their prayers God abhors. 2 *returning ſinners*: theſe God will come forth to, and meet with mercy though yet afar off, *Luke* 15. 20. Though the prayers of the unſanctified cannot have full acceptance; yet God hath done much at the requeſt of ſuch, as at *Ahabs* humiliation, and *Nineveh's faſt*, 1 *Kings* 21. 26.

Jonah

Jonah 3. 8, 9, 10. Surely thou maiſt go as far as theſe, though thou haſt no Grace: and how doſt thou know but thou maiſt ſpeed in thy ſuit, as they did in theirs? Yea, is he not far more likely to grant thee, than them; ſince thou askeſt in the name of Chriſt, and that not for temporal bleſſings, as they; but for things much more pleaſing to him, *viz.* for *Chriſt, Grace, Pardon, that thou maiſt be juſtified, ſanctified, renewed, and fitted to ſerve him?* Turn to thoſe ſoul-incouraging Scriptures, *Prov.* 2. 1. *to* 6. *Luk.* 11. 9, 10, 11, 12, 13. *Prov.* 8. 34, 35.

Is it not good comfort, that he calleth thee? *Mark* 10. 49. Doth he ſet thee on the uſe of means, and doſt thou think he will mock thee? Doubtleſs, he will not fail thee, if thou be not wanting to thy ſelf. O pray and faint not, *Luke* 18. 1. A perſon of great quality, having offended the Duke of *Buckingham*, the Kings great Favourite, being admitted into his preſence after long waiting, proſtrates himſelf at his feet, ſaying, I am reſolved never to riſe more, till I have obtained your graces favour, with which carriage he did overcome him. With ſuch a reſolution do thou throw thy ſelf at the feet of God. 'Tis for thy life and therefore follow him, and give not over. Reſolve thou wilt not be put off with bones, with common mercies. What though God do not preſently open to thee? Is not grace worth the waiting for? Knock, and wait, and no doubt but ſooner or later, mercy will come.

And this know, that thou haſt the very ſame encouragement to ſeek and wait, that the Saints

Saints now in glory once had: for they were once in thy very caſe. And have they ſped ſo well, and wilt thou not go to the ſame door, and wait upon God in the ſame courſe?

Dir. XV. *Forſake thy evil company, Prov. 9. 6. and forbear the occaſions of ſin, Prov. 23. 31.* Thou wilt never be turned from ſin, till thou wilt decline and forgo the temptations to ſin.

I never expect thy Converſion from ſin, unleſs thou art brought to ſome ſelf-denial, as to fly the occaſions. If thou wilt be nibling at the bait, and playing on the brink, and tampering and medling with the ſnare, thy ſoul will ſurely be taken. Where God doth expoſe men in his providence, unavoidably, to temptations, and the occaſions are ſuch as we cannot remove, we may expect ſpecial aſſiſtance in the uſe of his means. But when we tempt God by running into danger, he will not engage to ſupport us, when we are tempted. And of all temptation, one of the moſt fatal and pernicious, is evil company. Oh what hopeful beginnings have theſe often ſtifled! Oh the ſouls, the eſtates, the families, the Towns, that theſe have ruined! How many a poor ſinner hath been enlightned, and convinced, and hath been juſt ready to give the Devil the ſlip, and hath even eſcaped his ſnare, and yet wicked company have pull'd him back at laſt, and made him ſevenfold more the child of Hell. In one word, I have no hopes of thee, except thou wilt ſhake off thy evil company. Chriſt ſpeaketh to thee, as to them, in another caſe. *If thou ſeek me, then let theſe go their way, Joh.* 18.

18. 8. Thy life lies upon it: Forſake theſe, or elſe thou canſt not live, *Prov.* 9. 6. Wilt thou be worſe than the beaſt, to run on, when thou ſeeſt the Lord with a drawn ſword in thy way? *Num.* 22. 23. Let this ſentence be written in Capitals upon thy conſcience, A COMPANION OF FOOLS SHALL BE DESTROYED, *Pro.* 13. 20. The Lord hath ſpoken it, and who ſhall reverſe it? And wilt thou run upon deſtruction, when God himſelf doth forewarn thee? If God do ever change thy heart, it will appear in the change of thy company. Oh fear, and fly this Gulf, by which ſo many thouſand ſouls have been ſwallowed into perdition. It will be hard for thee indeed, to make thine eſcape. Thy Companions will be mocking thee out of thy Religion, and will ſtudy to fill thee with prejudices againſt ſtrictneſs, as ridiculous and comfortleſs. They will be flattering thee, and alluring thee: but remember the warnings of the Holy Ghoſt: *My ſon, if ſinners entice thee, conſent thou not. If they ſay, come with us: caſt in thy lot among us: Walk not thou in the way with them, refrain thy foot from their path. Avoid it, paſs not by it, turn from it, and paſs away. For the way of the wicked is as darkneſs, they know not at what they ſtumble. They lay wait for their own blood; they lurk privily for their own lives*, Prov. 1. 10. *to the* 18. *Prov.* 4. 14. *to the* 19. My ſoul is moved within me, to ſee how many of my hearers are like to periſh, both they, and their houſes, by this wretched miſchief, even the haunting of ſuch places, and company, whereby they are drawn

drawn into ſin. Once more I admoniſh you, as *Moſes* did *Iſrael*, *Numb.* 16. 26. *And he ſpake unto the Congregation, ſaying, Depart, I pray you, from the Tents, of theſe wicked men.* Oh! flie them as you would thoſe that had the Plague ſores running in their foreheads. Theſe are the Devils Panders, and decoys; and if thou doſt not make thine eſcape, they will toll thee into perdition, and will prove thine eternal ruine.

Dir. XVI. Laſtly, *Set apart a day to humble thy ſoul in ſecret, by faſting and prayer, and to work the ſenſe of thy ſins and miſeries upon thy heart.* Read over the Aſſemblies Expoſition of the Commandments, and write down the duties omitted, and ſins committed by thee againſt every Commandment, and ſo make a Catalogue of thy ſins, and with ſhame and ſorrow ſpread them before the Lord. And if thy heart be truly willing to the terms, joyn thy ſelf ſolemnly to the Lord in that Covenant ſet down in the 9. Direction, and the Lord grant thee mercy in his ſight.

Thus I have told thee, what thou muſt do to be ſaved. Wilt thou not now obey the voice of the Lord? Wilt thou ariſe and ſet to thy work? Oh man, what anſwer wilt thou make, what excuſe wilt thou have, if thou ſhouldeſt periſh at laſt through very wilfulneſs, when thou haſt known the way of life? I do not fear thy miſcarrying, if thine own idleneſs do not at laſt undo thee, in neglecting the uſe of the means, that are ſo plainly here preſcribed. Rouze up oh ſluggard and ply thy work. Be doing, and the Lord will be with thee.

A ſhort Soliloqui for an unregenerate ſinner.

Ah wretched man that I am! what a condition have I brought my ſelf into by ſin! Oh! I ſee my heart hath but deceived me all this while, in flattering me, that my condition was good. I ſee, I ſee, I am but a loſt, and undone man; for ever undone, unleſs the Lord help me out of this condition. My ſins! My ſins! Lord, what an unclean, polluted wretch am I! more loathſome and odious to thee, than the moſt hateful Venome, or noiſom carcaſs, can be to me. Oh! what a Hell of ſin is in this heart of mine, which I have flattered my ſelf to be a good heart? Lord, how univerſally am I corrupted, in all my parts, powers, performances? All the imaginations of the thoughts of my heart, are only evil, continually. I am under an inability to, averſeneſs from, and enmity againſt any thing that is good; and am prone to all that is evil. My heart is a very ſink of all ſin: and oh the innumerable hoſts, and ſwarms of ſinful thoughts, words, and actions, that have flown from thence! Oh the load of guilt that is on my ſoul! my head is full, and my heart full; my mind and my members, they are all full of ſin. Oh my ſins! How do they ſtare upon me! How do they witneſs againſt me! Wo is me, my Creditors are upon me: every commandment taketh hold upon me, for more than ten thouſand Talents, yea ten thouſand times ten thouſand. How endleſs then is the ſumm of all my

my debts! If this whole world were filled up from earth to Heaven with paper, and all this paper written over within and without by Arithmeticians: yet when all were cast up together, it would come unconceivably short of what I owe to the least of Gods Commandments. Wo unto me, for my debts are infinite, and my sins are increased. They are wrongs to an infinite Majesty: and if he that committeth Treason against a silken mortal, is worthy to be racked, drawn and quartered: what have I deserved, that have so often lifted up my hand against Heaven, and have struck at the Crown and dignity of the Almighty?

Oh my sins! my sins! Behold a troop cometh! Multitudes! multitudes! there is no number of their Armies. Innumerabe evils have compassed me about; mine iniquities have taken hold upon me; they have set themselves in array against me. Oh! it were better to have all the Regiments of Hell come against me, than to have my sins to fall upon me, to the spoiling of my Soul. Lord, how am I surrounded! How many are they that rise up against me! They have beset me behind and before: they swarm within me and without me: they have possessed all my powers, and have fortified mine unhappy soul, as a Garrison, which this brood of Hell doth man, and maintain, against the God that made me.

And they are as mighty, as they be many. The sands are many, but then they are not great: the mountains great, but then they are not many. But wo is me, my sins are as many

as the ſands, and as mighty as the Mountains. Their weight is greater than their number. It were better that the Rocks and the Mountains ſhould fall upon them, than the cruſhing and unſupportable load of my own ſins. Lord, I am heavy loaden: let mercy help, or I am gone. Unload me of this heavy guilt, this ſinking load, or I am cruſhed without hope, and muſt be preſſed down to Hell. If my grief were thorowly weighed, and my ſins laid in the ballances together, they would be heavier than the ſand of the Sea, therefore my words are ſwallowed up: they would weigh down all the rocks and the hills, and turn the ballance againſt all the Iſles of the Earth. O Lord, thou knoweſt my manifold traſgreſſions, and my mighty ſins.

Ah my ſoul! Alas my Glory! Whither art thou humbled! Once the Glory of the Creation, and the Image of God: now, a lump of filthineſs, a Coffin of rottenneſs, repleniſhed with ſtench and loathſomneſs. Oh what work hath ſin made with thee! Thou ſhalt be termed *Forſaken*, and all the rooms of thy faculties *Deſolate*, and the name that thou ſhalt be called by is *Icabod*, or where is the Glory? How art thou come down mightily! My beauty is turned into deformity, and my Glory into ſhame. Lord, what a loathſom Leper am I! The ulcerous bodies of *Job* or *Lazarus* were not more offenſive to the eyes and noſtrils of men, than I muſt needs be to the moſt holy God, whoſe eyes cannot behold iniquity.

And what miſery hath my ſins brought upon me!

me! Lord, what a caſe am I in! Sold under ſin, caſt out of Gods ſavour, accurſed from the Lord, curſed in my body, curſed in my ſoul, curſed in my name, in my eſtate, my relations, and all that I have. My ſins are unpardoned, and my ſoul within a ſtep of death. Alas! what ſhall I do? Whither ſhall I go? Which way ſhall I look? God is frowning on me from above? Hell gaping for me beneath; Conſcience ſmiting me within, temptations and dangers ſurrounding me without. Oh, whither ſhall I fly? What place can hide me from Omniſciency? What power can ſecure me from Omnipotency?

What meaneſt thou O my ſoul to go on thus? Art thou in league with Hell? Haſt thou made a Covenant with death? Art thou in love with thy miſery? Is it good for thee to be here? Alas what ſhal I do! Shall I go on in my ſinful ways? Why then certain damnation will be mine end: and ſhall I be ſo beſotted and bemadded, as to go and ſell my ſoul to the flames, for a little Ale, and a little eaſe; for a little pleaſure, or gain, or content to my fleſh? ſhall I linger any longer in this wretched eſtate? No: If I tarry here, I ſhall die. What then, is there no help? no hope? None, except I turn. Why, but is there any remedy for ſuch woful miſery? any mercy, after ſuch provoking iniquity? Yes, as ſure as Gods Oath is true, I ſhall have pardon, and mercy, yet, if I preſently, unfeignedly, and unreſervedly turn by Chriſt to him.

Why then I thank thee upon the bended knees of my ſoul, O moſt merciful *Jehovah*, that thy patience hath waited for me hitherto: for hadſt

thou took me away in this eſtate, I had periſhed for ever. And now I adore thy Grace, and accept the offers of thy mercy. I renounce all my ſins and reſolve by thy grace to ſet my ſelf againſt them, and to follow thee in holineſs and righteouſneſs all the days of my life,

Who am I, Lord, that I ſhould make any claim unto thee, or have any part or portion in thee, who am not worthy to lick up the duſt of thy feet? Yet ſince thou holdeſt forth the golden Scepter, I am bold to come, and touch. To deſpair, would be to diſparage thy mercy; and to ſtand off when thou biddeſt me come, would be at once to undo my ſelf, and rebel againſt thee, under pretence of humility. Therefore I bow my ſoul unto thee, and with all poſſible thankfulneſs accept thee, as mine, and give up my ſelf to thee, as thine, Thou ſhalt be Soveraign over me, my King, and my God. Thou ſhalt be in the Throne, and all my powers ſhall bow to thee, they ſhall come, and worſhip before thy feet. Thou ſhalt be my portion, O Lord, and I will reſt in thee.

Thou calleſt for my heart. Oh that it were any way fit for thine acceptance! I am unworthy, O Lord, everlaſtingly unworthy to be thine. But ſince thou wilt have it ſo, I freely give up my heart to thee. Take it, it is thine. Oh that it were better! But Lord, I put it into thine hand, who alone canſt mend it. Mould it after thine own heart; make it as thou wouldſt have it, holy, humble, heavenly, ſoft, tender, flexible, and write thy Law upon it.

Come, Lord Jeſus, come quickly; enter in tri-

triumphantly: take me up for thy self for ever. I give up to thee, I come to thee, as the only way to the Father, as the only Mediator, the means ordained to bring me to God. I have destroyed my self, but in thee is my help. Save, Lord, or else I perish. I come to thee, with the rope about my neck. I am worthy to die, and to be damned. Never was the hire more due to the servant, never was penny more due to the labourer, than Death and Hell, my just wages, is due to me for my sins. But I fly to the merits; I trust alone to the value and vertue of thy Sacrifice, and prevalency of thine intercession. I submit to thy teaching, I make choice of thy Government. Stand open ye everlasting doors, that the King of Glory may come in.

O thou spirit of the most high, the comforter and sanctifier of thy chosen; come in with all thy glorious train, all thy Courtly attendants, thy fruits, and graces. Let me be thine habitation. I can give thee, but what is thine own already: but here with the poor Widow, I cast my two mites, my soul, and my body, into thy treasury; fully resigning them up to thee, to be sanctified by thee, to be servants to thee. They shall be thy patients; cure thou their maladies: they shall be thy agents; govern thou their motions. Too long have I served the world; too long have I hearkned to Satan: but now I renounce them all, and will be ruled by thy dictates, and directions, and guided by thy consel.

O blessed Trinity, O glorious Unity, I deliver up my self to thee: receive me: write thy name, O Lord, upon me, and upon all that I

have, as thy proper goods. Set thy mark upon me, upon every member of my body. and every faculty of my ſoul. I have choſen thy precepts. Thy Law will I lay before me: this ſhall be the copy, which I will keep in my eye, and ſtudy to write after. According to this rule do I reſolve by thy Grace, to walk: after this law ſhall my whole man be governed. And though I cannot perfectly keep one of thy Commandments, yet I will allow my ſelf in the breach of none. I know my fleſh will hang back: but I reſolve, in the power of thy Grace, to cleave to thee, and thy holy ways, what ever it coſt me. I am ſure I cannot come off a loſer by thee: and therefore I will be content with reproach, and difficulties and hardſhips here, and will deny my ſelf, and take up my Croſs, and follow thee. Lord Jeſus thy Yoke is eaſie, thy Croſs is welcome, as it is the way to thee. I lay aſide all hopes of a worldly happineſs. I will be content to tarry till I come to thee. Let me be poor and low, little and deſpiſed here, ſo I may but be admitted to live, and raign with thee hereafter. Lord, thou haſt my heart and hand to this agreement. Be it as the laws of the *Medes* and *Perſians*, never to be reverſed. To this I will ſtand: in this reſolution, by Grace, I will live and die. I have ſworn, and will perform it, that I will keep thy righteous judgments. I have given my free conſent, I have made my everlaſting choice, Lord Jeſus confirm the contract. *Amen.*

CHAP.

CHAP. VII

Containing the Motives to Converſion.

THough what is already ſaid of the Neceſſity of Converſion, and of the Miſeries of the unconverted, might be ſufficient to induce any conſidering mind to reſolve upon a preſent turning, or Coverſion unto God: yet knowing what a piece of deſperate obſtinacy and untractableneſs the heart of man naturally is, I have thought it neceſſary, to add to the means of Converſion, and Directions for a Covenant-cloſure with God in Chriſt, ſome *Motives* to perſwade you hereunto.

O Lord, fail me not now at my laſt attempts. If any ſoul hath read hitherto, and be yet untouched, now Lord faſten in him, and do thy work: Now take him by the heart, overcome him, perſwade him, till he ſay, Thou haſt prevailed, for thou waſt ſtronger than I Lord, didſt thou not make me a fiſher of men? And have I toyled all this while and caught nothing? Alas, that I ſhould have ſpent my ſtrength for nought! And now I am caſting my laſt: Lord Jeſus ſtand thou upon the ſhore, and direct, how, and where I ſhall ſpread my net; and let me ſo encloſe with arguments the ſouls I ſeek for, that they may not be able to get out. Now Lord for a multitude of ſouls! now for a full draught! O Lord God, remember me I pray thee, and ſtrengthen me this once, O God.

But

But I turn me unto you.

Men and Brethren, Heaven and Earth do call upon you, yea Hell it ſelf doth peach the doctrine of repentance unto you. The Angels of the Churches travel with you, *Gal.* 4. 19. the Angels of Heaven wait for you, for your repenting and turning unto God. O ſinner, why ſhould the Devils make merry with thee? why ſhouldſt thou be a morſel for that devouring *Leviathan?* Why ſhould harpies and hell-hounds tear thee, and make a feaſt upon thee, and when they have got thee into the ſnare, and have faſtned their talons in thee, laugh at thy deſtruction, and deride thy miſery, and ſport themſelves with thy damnable folly? This muſt be thy caſe, except thou turn. And were it not better thou ſhouldſt be a joy to Angels, than a laughing-ſtock and ſport for devils? Verily if thou wouldſt but come in, the Heavenly Hoſt would take up their anthems, and ſing, *Glory be to God in the higheſt*; the morning Stars would ſing together, and all the ſons of God ſhout for joy, and celebrate this new creation as they did the firſt. Thy repentance would as it were make holy-day in heaven, and the glorious ſpirits would rejoyce, in that there is a new brother added to their ſociety, *Rev.* 22. 9. another heir born to their Lord and the loſt ſon received ſafe and ſound. The true penitents tears are indeed the wine that cheereth both God and man.

If it be little, that men and Angels would rejoyce at thy Converſion, know that God himſelf would rejoyce over thee, even with ſinging, and reſt in his love, *Luke* 15. 9. *Eſay.* 62. 5.

Never

Never did old *Jacob* with ſuch joy weep over the neck of his *Joſeph*, as thy heavenly Father would rejoyce over thee, upon thy coming in to him. Look over the ſtory of the *Prodigal*. Methinks I ſee how the aged Father laies aſide his ſtate, and forgets his years: behold how he runneth! *Luke* 15. 20. Oh the haſte that mercy makes! The ſinner makes not half that ſpeed. Methinks I ſee how his bowels turn, how his compaſſions yearn. (How quick ſighted is love!) Mercy ſpies him a great way off, forgets his rigorous courſes, unnatural rebellion, horrid unthankfulneſs, debauched practices, (not a word of thoſe) but receives him with open arms, claſps about his neck, forgets the naſtineſs of his rags, kiſſes the lips that deſerve to be loathed, the lips that had been joyned to harlots, that had been commoners with the ſwine, calls for the fatted Calf, the beſt Robe, the ring, the ſhoos, the beſt cheer in Heavens ſtore, the beſt attire in Heavens Wardrobe, *&c.* yea the joy cannot be held in one breaſt; *Luke* 15. 6, 9, 23. others muſt be called to participate, the friends muſt meet and make merry. Angels muſt wait, but the *Prodigal* muſt be ſet at the Table under his Fathers wing. He is the joy of the feaſt: he is the ſweet ſubject of the Fathers delight. The friends ſympathize, but none knows the felicity the father takes in his new born ſon; whom he hath received from the dead. Methinks I hear the muſick and the dancing, at a diſtance. Oh the melody of the Heavenly Choriſters! I cannot learn the ſong, *Rev.* 14. 3. but methinks I over-hear the

the burden, at which all the harmonious quire with one conſent ſtrikes ſweetly in, for thus goes the round at Heavens table, *For this my ſon was dead, and is alive again; was loſt and is found, Luke* 15. 23, 24, 32. I need not farther explain the parable. God is the Father, Chriſt the cheer, his righteouſneſs the robe, his graces the ornaments, Miniſters, Saints, Angels, the friends and ſervants, and thou that readeſt (if thou wilt but unfeignedly repent and turn) the welcome *Prodigal*, the happy inſtance of all this grace, and the bleſſed ſubject of this joy and love.

Oh Rock! Oh Adamant! What not moved yet! not yet reſolved to turn forthwith and to cloſe with mercy! I will try thee yet once again: If one were ſent to thee from the dead, wouldſt thou be perſwaded? Why hear the voice from the dead, from the damned, crying to thee that thou ſhouldſt repent. *I pray thee that thou wouldſt ſend him to my fathers houſe: for I have five brethren, that he may teſtifie unto them, leſt they alſo come into this place of torment. If one went unto them from the dead, they will repent, Luke* 16. 27, 28. *&c.* Hear O man, thy Predeceſſors in impenitence Preach to thee from the infernal gibbets, from the flames, from the rack, that thou ſhouldſt repent. O look down into the bottomleſs pit. Seeſt thou how the ſmoak of their torment aſcendeth for ever and ever, *Rev.* 14. 11. How black are the fiends? How furious are their torments? 'Tis their only muſick to hear how their miſerable patients roar, to hear their bones crack. 'Tis their meat and drink, to ſee how their fleſh frieth and

and their fat droppeth, to drench them with burning metal, and to rip open their bodies, and to pour in the fierce burning braſs into their bowels, and the receſſes and ventricles of their hearts. What thinkeſt thou of thoſe chains of darkneſs, of thoſe inſtruments of cruelty? Canſt thou be content to burn? Seeſt thou how the worm gnaweth, how the oven gloweth? how the fire rageth? what ſaiſt thou to that river of brimſtone, that dark and horrible vault, that gulf of perdition? Wilt thou take up thine habitation here? O lay thine ear to the door of hell. Heareſt thou the curſes, and the blaſphemies, the weepings and the wailings, how they lament their folly, and curſe their day? *Mat.* 22. 13. *Rev.* 16. 9. How do they roar and yell, and gnaſh their teeth? how deep are their groans? how feeling are their moans? how unconceivable their miſeries? If the ſhrieks of *Corah*, *Dathan* and *Abiram*, were ſo terrible (when the earth clave aſunder, and opened her mouth, and ſwallowed them up, and all that appertained to them,) that all *Iſrael* fled at the cry of them, *Numb.* 16. 33, 34. Oh how fearful would the cry be, if God ſhould take off the covering from the mouth of hell, and let the cry of the damned aſcend in all its terror among the children of men? And of all their moans and miſeries, this is the piercing, killing emphaſis and burden, *for ever*, *for ever*. Why as God liveth, that made thy ſoul, thou art but a few hours diſtant from all this, except thou repent and be converted.

Oh! I am even loſt and ſwallowed up in the

the abundance of thoſe arguments that I might ſuggeſt. If there be any point of wiſdom in all the world, it is to repent and come in: if there be any thing righteous, any thing reaſonable, this is it. If there be any thing in the world that may be called madneſs, and folly, any thing that may be counted ſottiſh, abſurd, brutiſh, unreaſonable, it is this, to go on in thine unconverted eſtate. Let me beg thee, as thou wouldſt not wilfully deſtroy thy ſelf, to ſit down and weigh, beſides what hath been ſaid, theſe following *Motives*, and let conſcience ſpeak, if it be not reaſon, that thou ſhouldſt repent and turn.

1. *The God that made thee doth moſt graciouſly invite thee.*

Firſt, his moſt ſweet and merciful nature doth invite thee; Oh the kindneſs of God, his working bowels, his tender mercies! they are infinitly above our thoughts, higher than Heaven, what can we do? deeper than hell, what can we know? *Job.* 11. 7, 8, 9. *He is full of compaſſion, and gracious, long ſuffering, and plenteous in mercy, Pſal.* 86. 15. This is a great argument to perſwade ſinners to come in. *Turn unto the Lord your God, for he is gracious, and merciful, ſlow to anger, of great kindneſs, and repenteth him of the evil.* If God would not repent of the evil, it were ſome diſcouragement to us, why we ſhould not repent. If there were no hope of mercy, it were no ſuch wonder if the rebel did ſtand out: but never had ſubject ſuch a gracious Prince, ſuch Piety, patience, clemency, pity to deal with, as you have. *Who is a God like unto thee that pardoneth iniquity &c. Mic.* 7. 18.

Oh

Oh ſinners! ſee what a God you have to deal with; if you will but turn, *He will turn again, and have compaſſion upon you, he will ſubdue your iniquities, and caſt all your ſins into the depths of the Sea v.* 19. *Return unto me, ſaith the Lord of Hoſts, and I will return unto you, Mal.* 3. 7. *Zech.* 1. 3. Sinners do not fail in that they have too high thoughts of Gods mercies, but in that 1. *They overlook his juſtice.* 2. *They promiſe themſelves mercy out of Gods way.* His mercy is beyond all imagination, *Eſay.* 55. 9. great mercies, 1 *Chron.* 21. 13. manifold mercies, *Neh.* 9. 19. tender mercies, *Pſal.* 25. 6. ſure mercies, *Eſay.* 55. 3. everlaſting mercies, *Pſal.* 103. 17. *Eſay.* 54. 8. and all *thine own*, if thou wilt but turn. Art thou willing to come in? Why the Lord hath laid aſide his terror, erected a Throne of Grace, holds forth the golden Scepter: Touch and live. Would a merciful man ſlay his enemy, when proſtrate at his feet, acknowledging his wrong, begging pardon, and offering to enter with him into a Covenant of peace? Much leſs will the merciful God. Study his name, *Exod.* 34. 7. Read their experience, *Neh.* 9. 17.

Secondly, his ſoul-encouraging calls and promiſes do invite thee. Ah what an earneſt ſuitor is mercy to thee! how lovingly, how inſtantly it calleth after thee! how paſſionately it wooeth thee! *Return thou back-ſliding Iſrael, ſaith the Lord, and I will not cauſe mine anger to fall upon you; for I am merciful, ſaith the Lord, and I will not keep anger for ever. Only acknowledge thine iniquity. Turn O back-ſliding children,*

ſaith

ſaith the Lord, for I am married unto you: return and I will heal your back ſlidings. Thou haſt plaid the harlot with many lovers, yet return unto me ſaith the Lord, Jer. 3. 1, 12, 13, 14, 22. *As I live, ſaith the Lord God, I have no pleaſure in the death of the wicked, but that the wicked turn from his way and live; turn ye, turn ye from your evil ways, for why will ye die O houſe of Iſrael?* Ezek. 33. 11. *If the wicked will turn from all his ſins that he hath committed, and keep all my ſtatutes and do that which is lawful and right, he ſhall ſurely live, he ſhall not die. All his tranſgreſſions that he hath committed, they ſhall not be mentioned unto him; in his righteouſneſs that he hath done ſhall he live. Repent, and turn your ſelves from all your tranſgreſſions, ſo iniquity ſhall not be your ruine. Caſt away from you all your tranſgreſſions, and make you a clean heart, and a new ſpirit, for why will ye die O houſe of Iſrael? For I have no pleaſure in the death of him that dieth, ſaith the Lord God; wherefore turn your ſelves, and live ye,* Ezek. 18. 21, 23, 30, 31, 32.

Oh melting gracious words! The voice of a God and not of a man! This is not the manner of men, for the offended Soveraign, to ſue to the offending traiterous varlet. Oh how doth mercy follow thee, and plead with thee! Is not thy heart broken yet? Oh that to day ye would hear his voice!

2. *The doors of Heaven are thrown open to thee. The everlaſting gates are ſet wide for thee, and an abundant entrance into the Kingdom of Heaven adminiſtred to thee.* Chriſt now beſpeaks thee (as ſhe her husband) *Ariſe and take poſſeſſion,*

1 *Kings*

1 *King.* 21. 15. View the glory of the other world as ſet forth in the map of the Goſpel. Get thee up into the *Piſgah* of the Promiſes, and lift up thine eyes weſtward, and northward, and ſouthward, and eaſtward, and ſee the good land that is beyond *Jordan*, and that goodly mountain. Behold the Paradice of God, watered with the ſtreams of glory. Ariſe and walk through the land, in the length of it, and in the bredth of it, for all the land which thou ſeeſt, the Lord will give it to thee for ever, if thou wilt but return, *Gen.* 13. 14, 15, 17. Let me ſay to thee as *Paul* to *Agrippa*, *Believeſt thou the Prophets?* If thou believeſt indeed, do but view what glorious things are ſpoken of the City of God, *Pſal.* 87. 3. and know, that all this is here tendered in the name of God to thee. As verily as God is true it ſhall be for ever thine, if thou wilt but throughly turn.

Behold the City of pure tranſparent Gold, whoſe foundations are garniſhed with all manner of precious ſtones, whoſe gates are pearls, whoſe light is glory, whoſe temple is God. Believeſt thou this? If thou doſt, art thou not worſe than diſtracted, that wilt not take poſſeſſion, when the gates are flung open to thee, and thou art bid to enter? O ye ſons of folly, will ye embrace the dunghils, and refuſe the Kingdom? Behold, the Lord God taketh you up into the mountain, ſhews you the Kingdom of Heaven, and all the glory thereof, and tells you, *All this will I give you, if you will fall down and worſhip me*: If you will ſubmit to mercy, accept my Son, and ſerve me in righteouſ-

neſs and holineſs. *O fools, and ſlow of heart to believe,* will you court the harlot, will you ſeek and ſerve the world, and neglect the eternal glory? What not enter into Paradiſe, when the flaming ſword, that was once ſet to keep you out is now uſed to drive you in? But you will ſay, I am uncharitable, to think you infidels and unbelievers. Why, what ſhall I think you? either you are deſperate unbelievers, that do not credit it, or ſtark diſtracted, that you know and believe the excellency and eternity of his glory, and yet do ſo fearfully neglect it. Surely you have no faith, or no reaſon; and I had almoſt ſaid, conſcience ſhould tell you ſo, before I leave you.

Do but attend what is offered you, Oh bleſſed Kingdom! A Kingdom of glory. 1 *Theſ.* 2. 12. a Kingdom of righteouſneſs, 2 *Pet.* 3. 13. a Kingdom of peace, *Rom.* 14. 17. an everlaſting Kingdom. 2 *Pet.* 1. 11. Here thou ſhalt dwell, here thou ſhalt reign for ever: and the Lord ſhall ſet thee in a throne of glory, *Mat.* 19. 28. and with his own hand ſhall ſet the Royal Diadem upon thine head, and give thee a Crown not of thorns (for there ſhall be no ſinning, nor ſuffering there. *Rev.* 21. 27. 22. 3, 4, 5.) not of Gold, (for this ſhall be viler than the dirt in that day) but a Crown of life, *James* 1. 12. a Crown of righteouſneſs, 2 *Tim.* 4. 8. a Crown of glory. 1 *Pet.* 5. 4. Yea thou ſhalt put on glory as a robe. 1 *Cor.* 15. 53. and ſhalt ſhine like the Sun in the firmament in the glory of thy Father, *Mat.* 13. 43. Look now upon thy dirty fleſh, thy clay, thy worms-meat: this

this very fleſh, this lump, this carcaſe ſhall be brighter than the Stars. *Dan.* 12. 3. In ſhort, thou ſhalt be made like unto the Angels of God, *Luke* 20. 36. and behold his face in righteouſneſs, *Pſal.* 17. 15. Look in now and tell me: doſt thou yet believe? If not, conſcience muſt pronounce thee an infidel, for it is the very word of God that I ſpeak.

But if thou ſay, thou believeſt, let me next know thy reſolutions. Wilt thou embrace this for thy happineſs? Wilt thou forgo thy ſinful gains, thy forbidden pleaſures? Wilt thou trample on the worlds eſteem, and ſpit in the harlots face, and ſtop thine ears at her flatteries, and wreſt thee out of her embraces? Wilt thou be content to take up with preſent reproach and poverty, if it lie in thy way to Heaven, and to follow the Lord with humble ſelf-denial, in a mortified and fleſh-diſpleaſing life? If ſo, all is thine, and that for ever. And art not thou fairly offered? Is it not pity but he ſhould be damned, that will needs go on and periſh, when all this may be had for the taking? In a word, wilt thou now cloſe with theſe proffers? Wilt thou take God at his word? Wilt thou let go thy hold-faſt of the world, and rid thy hands of thy ſins, and lay hold on eternal life? If not, let conſcience tell thee, whether thou art not diſtracted, or bewitched, that thou ſhouldeſt neglect ſo happy a choice, by which thou mighteſt be made for ever.

3. *God will ſettle unſpeakable priviledges at preſent upon thee.* 1 Cor. 3. 22. *Heb.* 12. 22, 23, 24. *Though the full of your bleſſedneſs ſhall be deferred*

till hereafter, yet God will give you no little things in hand.

He will redeem you from your thraldom. *John* 8. 36. He will pluck you from the paw of the Lyon: *Col.* 1. 13. the ſerpent ſhall bruiſe your heel, but you ſhall bruiſe his head. *Gen.* 3. 15. He ſhall deliver you from the preſent evil world. *Gal.* 1. 4. Proſperity ſhall not deſtroy you, adverſity ſhall not ſeparate between him and you. *Rom.* 8. 35, 37, 38. He will redeem you form the power of the grave, *Pſal.* 49. 15. and make the King of terrors a meſſenger of peace to you. He will take out the curſe from the Croſs, *Pſal.* 119. 71. and make affliction the fining-pot, the fan, the phyſick, to blow off the chaff, purify the metal, and purge the mind, *Dan.* 12. 10. *Eſay.* 27. 9. He will ſave you from the arreſts of the Law, and turn the curſe into a bleſſing to you, *Rom.* 6. 14. *Gal.* 3. 14. He hath the keys of hell and death, and ſhutteth that no man openeth, *Rev.* 3. 7. & 1. 18. and he will ſhut its mouth, as once he did the Lions, *Dan.* 6, 22. that you ſhall not be hurt of the ſecond death, *Rev.* 2. 11,

But he will not only ſave you from miſery, but inſtall you into unſpeakable Prerogatives. He will beſtow himſelf upon you, he will be a friend unto you, and a father to you: 2 *Cor.* 6. 18. he will be a Sun, and a ſhield to you: *Pſal.* 84. 11. in a word, he will be a God to you, *Gen.* 17. 7. and what can be ſaid more? What you may expect that a God ſhould do for you, and be to you, that he will be, that he will do. She that marries a Prince, expects he ſhould

ſhould do for her like a Prince, that ſhe may live in ſuitable ſtate, and have an anſwerable dowry. He that hath a King for his Father, or friend, expects that he ſhould do for him like a King. Alas, the Kings and Monarchs of the earth, ſo much above you, are but like the painted butterflies amongſt the reſt of their kind, or the fair coloured Palmer-worm amongſt the reſt of worms, if compared with God. As he doth infinitely exceed the glory and power of his glittering duſt, ſo he will beyond all proportion exceed, in doing for his favourites, what ever Princes can do for theirs. He will give you grace and glory, and withold no good thing from you, *Pſal.* 84. 11. He will take you for his ſons and daughters, and make you heirs of his promiſes, *Heb.* 6. 17. and eſtabliſh his everlaſting Covenant with you, *Jer.* 32. 40. He will juſtifie you from all that Law, Conſcience, Satan, can charge upon you, *Rom.* 8. 33, 34. he will give you free acceſs into his preſence, and accept your perſons, and receive your prayers, *Eph.* 3. 12. *Eph.* 1. 6. 1. *Joh.* 5. 14. He will abide in you, and make you the men of his ſecrets, and hold a conſtant and friendly communion with you, *John* 14. 23. *Joh.* 15. 15. 1 *Joh.* 1. 3. His ear ſhall be open, his door open, his ſtore open at all times to you. His bleſſing ſhall reſt upon you, and he will make your enemies to ſerve you, and work about all things for good unto you. *Pſal.* 115. 13 *Rom.* 8. 28.

4. *The terms of mercy are brought as low, as poſſible, to you.* God hath ſtooped as low to ſin-

ners, as with honour he can. He will not be thought a fautor of ſin, nor ſtrain the glory of his holineſs: and whither could he come lower than he hath, unleſs he ſhould do this? He hath abated the impoſſible terms of the firſt Covenant. *Jer.* 3. 13. *Mark* 5. 36. *Acts* 16. 31. *Acts* 3. 19. *Prov.* 28. 13. He doth not impoſe any thing unreaſonable, or impoſſible, as a condition of life upon you. Two things were neceſſary to be done, according to the tenour of the firſt Covenant by you. 1. *That you ſhould fully ſatisfie the demands of Juſtice for paſt offences.* 2. *That you ſhould perfom perſonally, perfectly, and perpetually the whole Law for the time to come.* Both theſe are to us impoſſible. *Rom.* 8. 3. But behold Gods gracious abatement in both. He doth not ſtand upon ſatisfaction: he is content to take of the ſurety (and he of his own providing too) what he might have exacted from you. 2 *Cor.* 5. 19. He declares himſelf to have received a ranſom, *Job* 33. 24. 1 *Tim.* 2. 6. and that he expects nothing, but that you ſhould accept his Son, and he ſhall be righteouſneſs and redemption to you. *John* 1. 12. 1 *Cor.* 1. 30. And for the future obedience, here he is content to yield to your weakneſs, and to remit the rigour. He doth not ſtand upon perfection (as a condition of life, though he ſtill inſiſts upon it as due,) but is content to accept of ſincerity. *Gen.* 17. 1. *Prov.* 11. 20. Though you cannot pay the full debt he will accept you according to that which you have, and will take willing for doing, and the purpoſe for the performance:

2 *Cor.*

2 *Cor.* 8. 12. 2 *Chron.* 6. 8. *Heb.* 11. 17. and if you come in his Chriſt, and ſet your hearts to pleaſe him, and make it the chief of your cares, he will approve and reward you, though the veſſel be marred in your hands.

Oh conſider your makers condeſcention. Let me ſay to you, as *Naaman*'s ſervants to him; *My father, if the Prophet had bid thee do ſome great thing, wouldeſt thou not have done it? how much rather, when he ſaith unto thee, waſh and be clean?* 2 *Kings* 5. 13. If God had demanded ſome terrible, ſome ſevere and rigorous thing of you, to eſcape eternal damnation, would you not have done it? ſuppoſe it had been to ſpend all your days in ſorrow in ſome howling Wilderneſs, or pine your ſelves with famine, or to offer the fruit of your bodies for the ſin of your ſouls, would you not have thankfully accepted eternal redemption, though theſe had been the conditions? Yea further, if God ſhould have told you, you ſhould have fryed in the fire for millions of ages, or been tormented ſo long in hell, would you not have gladly accepted it? Alas, all theſe are not ſo much as one ſand in the glaſs of eternity. If your offended Creator ſhould have held you but one year upon the rack, and then come and bid you take your choice, whether you would renounce your ſins, accept his Chriſt, and ſerve him a few years in ſelf-denyal, or lie in this caſe for ever and ever: do you think you ſhould have ſtuck at the offer, and diſputed the terms, and have been unreſolved, whether you were beſt to accept of the motion? O ſinner return

and live; why ſhouleſt thou die, when life is to be had for the taking, and mercy ſhould be beholding to thee (as it were) to be ſaved? Couldſt thou ſay indeed, *Lord I knew that thou waſt an hard man*, Mat. 25. 24. thou hadſt ſome little excuſe; but when the God of heaven hath ſtooped ſo low, and bated ſo far, if now thou ſhouldeſt ſtand off, who ſhall plead for thee?

Obj. Notwithſtanding all theſe abatements, I am no more able to perform thoſe conditions, (in themſelves ſo eaſie) of faith and repentance, and ſincere obedience, than to ſatisfie and fulfil the Law.

Anſw. Theſe you may perform by Gods grace enabling, whereas the other are naturally impoſſible, in this ſtate, even to believers themſelves. But let the next conſideration ſerve for a fuller anſwer.

5. *Wherein you are impotent, God doth offer grace to enable you. I have ſtretched out my hand and no man regarded.* Prov. 1. 24. What though you are plunged into the ditch of that miſery, from which you can never get out? Chriſt offereth to help you out; he ſtretcheth forth his hand to you, and if you periſh, it is for refuſing his help. *Behold I ſtand at the door, and knock: if any man open to me, I will come in.* Rev. 3. 20. What though you are poor, and wretched, and blind, and naked, Chriſt offereth a cure for your blindneſs, a cover for your nakedneſs, a remedy for your poverty: he tendereth you his righteouſneſs, his graces. *I counſel thee to buy of me gold that thou mayeſt be rich, and white raiment that thou maiſt be cloathed, and anoint thine*

eyes

eyes with eye-ſalve, that thou maiſt ſee, Rev. 3. 17, 18. Do you ſay, the condition is impoſſible, for I have not wherewith to buy? You muſt know, that this buying is without money and without price. *Eſay.* 55. 1. This buying is by begging, and ſeeking with diligence and conſtancy in the uſe of Gods means. *Prov.* 2. 3, 4. God commandeth thee to know him, and to fear him. Doſt thou ſay, yea but my mind is blinded and my heart is hardned from his fear? I anſwer, God doth offer to enlighten thy mind, and to teach thee his fear: that is preſented to thy choice. *Prov.* 1. 29. *For that they hated knowledge, and did not chuſe the fear of the Lord.* So that now if men live in ignorance and eſtrangement from the Lord, it is becauſe *they will not underſtand, and deſire not the knowledge of his ways. Job* 21. 14. *If thou cryeſt after knowledg, if thou ſeekeſt her as Silver*, &c. *Then ſhalt thou underſt and the fear of the Lord, and find the knowledge of God. Prov.* 2. 3, 4, 5. *Is not here a fair offer? Turn you at my reproof: Behold I will pour out my ſpirit unto you. Prov.* 1. 23. Though of your ſelves you can do nothing, yet you may do all things through his ſpirit enabling you, and he doth offer his aſſiſtance to you. God bids you, *waſh you and make you clean: Eſay.* 1. 16. you ſay you are unable as much as the Leopard to waſh out his ſpots: *Jer.* 13. 23. yea but the Lord doth offer to purge you, ſo that if you be filthy ſtill, 'tis through your own wilfulneſs. *Eze.* 24. 13. *I have purged thee, and thou waſt not purged.* Jer. 13. 27. *O* Jeruſalem, *wilt thou not be made clean? when ſhall it once be?* God doth wait

wait when you will be made clean, when you will yield to his motions, and accept of his offers, and let him do for and in you, what you cannot do of your ſelves. You do not know how much God will do, upon your importunity if you will but be reſtleſs and inſtant with him. *Luke* 11. 8. *and* 18. 5.

If God hath not bound himſelf by expreſs promiſe to wicked men, to give them Grace in the diligent uſe of the means: yet he hath given them abundant encouragement to expect it from him, if they ſeek it earneſtly in his way. His moſt gracious nature is abundant encouragement. If a rich and moſt bountiful man ſhould ſee thee in miſery, and bid thee come to his door, wouldſt thou not with confidence expect, thy coming to find ſome relief? Thou art not able to believe, nor repent: God appoints thee to uſe ſuch and ſuch means, in order to thy obtaining faith and repentance: doth not this argue, that God will beſtow theſe upon thee, if thou doſt ply him diligently in prayer, meditation, reading, hearing, ſelf-examination, and the reſt of his means? Otherwiſe, God ſhould but mock his poor creatures, to put them upon theſe ſelf denying endeavours, and then when they have put hard to it, and continued waiting upon him for grace, deny them at laſt. Surely if a ſweet-natured man would not deal thus, much leſs will the moſt merciful and gracious God.

I intended to have added many other arguments: but theſe have ſwoln under my hands, and I hope the judicious reader, will rather look upon the weight, than the number. *The*

The Concluſion of the whole.

And now my brethren let me know your minds. What do you intend to do? Will you go on and die, or will you ſet upon a thorow and ſpeedy converſion, and hold on eternal life? how long will you linger in *Sodom*? how long will you halt between two opinions? 1 *King.* 18. 21. Are you not yet reſolved whether Chriſt or *Barabbas*, whether bliſs or torment, whether the land *Cabul*, 1 *Kings* 9. 13. or the Paradiſe of God, be the better choice? Is it a diſputable caſe, whether the *Abana* and *Pharphar* of *Damaſcus*, be better than all the ſtreams of *Eden*? or whether the vile puddle of ſin, be to be preferred before the water of life, clear as Cryſtal, proceeding out of the throne of God and of the Lamb? Can the world in good earneſt do that for you, that Chriſt can? Will it ſtand by you to eternity? will pleaſures, titles, lands, treaſures, deſcend with you, *Pſal.* 49. 17. 1 *Tim.* 6. 7. If not, had you not need look after ſomewhat that will? What mean you to ſtand wavering, to be off and on? Fooliſh Children! how long will you ſtick between the womb and the world? Shall I leave you at laſt no farther than *Agrippa*, but *almoſt* perſwaded? Why, you are for ever loſt, if left here. As good not at all, as not altogether Chriſtians. You are half of the mind to give over your former negligent life, and to ſet to a ſtrict and holy courſe: you could wiſh that you were as ſome others be, and could do as they can do. How long

long will you reſt in idle wiſhes, and fruitleſs purpoſes? when will you come to a fixed, full, and firm reſolve? Do not you ſee how Satan gulls you, by tempting you to delays? How long hath he toll'd you on in the way of perdition? how many years have you been purpoſing to amend what if God ſhould have taken you off this while?

Well, put me not off with a dilatory anſwer. Tell not me of *hereafter*. I muſt have your preſent conſent. If you be not now reſolved, while the Lord is treating with you, and woing of you, much leſs are you like to be hereafter, when theſe impreſſions are worn out, and you are hardened through the deceitfulneſs of ſin. Will you give me your hands? Will you ſet open the doors, and give the Lord Jeſus the full and preſent poſſeſſion? Will you put in your names into his Covenant? Will you ſubſcribe? What do you reſolve upon? If you are ſtill upon your delays, my labour is loſt, and all is like to come to nothing. Fain I would, that you ſhould now put in your adventures. Come, caſt in your lot, make your choice. *Now is the accepted time, now is the day of ſalvation: to day if you will hear his voice.* Why ſhould not this be the day from whence thou ſhouldeſt be able to date thine happineſs? why ſhouldeſt thou venture a day longer, in this dangerous and dreadful condition? What if God ſhould this night require thy ſoul? *O that thou mighteſt know, in this thy day, the things that belong unto thy peace, before they be hid from thine eyes!* *Luke* 19. 42. This is thy day, and 'tis but a day. *John* 9. 4. Others have had

their

their day, and have received their doom; and now art thou brought upon the ſtage of this world, here to act thy part, for a whole eternity. Remember, thou art now upon thy good behaviour for everlaſtiug. If thou make not a wiſe choice now, thou art undone for ever. Look what thy preſent choice is, ſuch muſt thine eternal condition be. *Luke* 10. 42. *Luke* 16. 25. *Prov.* 1. 27, 28, 29.

And is it true indeed? is life and death at thy choice? yea, 'tis as true as truth is. *Deut.* 30. 19. why then, what hinders but that thou ſhouldeſt be happy? Nothing doth or can hinder, but thine own wilful neglect, or refuſal. It was the paſſage of the *Eunuch* to *Philip*: *See here is water, what doth hinder me to be baptized?* So I may ſay to thee: ſee, here is Chriſt, here is mercy, pardon, life, what hinders but that thou ſhouldſt be pardoned, and ſaved? One of the Martyrs as he was praying at the ſtake, had his pardon ſet by in a box (which indeed he refuſed, deſervedly, becauſe upon unworthy terms.) But here the terms are moſt honourable and eaſie: O ſinner, wilt thou burn with thy pardon by? Why do but forthwith give up thy conſent to Chriſt, renounce thy ſins, deny thy ſelf, take up the Yoak, and the Croſs, and thou carrieſt the day; Chriſt is thine, pardon, peace, life, bleſſedneſs, all are thine: and is not this an offer worth the embracing; Why ſhouldſt thou heſitate, or doubtfully diſpute about the caſe? Is it not paſt controverſie, whether God be better than ſin, and glory better than vanity? Why ſhouldſt thou forſake thine own mercy, and

and ſin againſt thine own life? When wilt thou ſhake off thy ſloth, and lay by thine excuſes? *Boaſt not thy ſelf of to morrow*: thou knoweſt not where this night may lodge thee. *Prov.* 27. 1.

Beloved, now the holy Spirit is ſtriving with you. He will not always ſtrive. Haſt thou not felt thy heart warmed by the word, and been almoſt perſwaded to leave off thy ſins, and come in to God? Haſt thou not felt ſome good motions in thy mind, wherein thou haſt been warned of thy danger, and told what thy careleſs courſe would end in? It may be thou art like young *Samuel*, who when the Lord called once and again, he knew not the voice of the Lord: 1 *Sam.* 3 6, 7. but theſe motions and items are the offers, and eſſays, and the calls and ſtrivings of the ſpirit. O take the advantage of the tide, and know the day of thy viſitation.

Now the Lord Jeſus ſtretcheth wide his arms to receive you. He beſeecheth you by us. How movingly, how meltingly, how pitifully, how paſſionately he calleth! The Church is put into a ſudden extaſie upon the ſound of his voice, *The voice of my beloved*! *Cant.* 2. 8. O wilt thou turn a deaf ear to his voice! it is not the voice that breaketh the Cedars, and maketh the mountains to skip like a Calf, that ſhaketh the Wilderneſs and divideth the flames of fire, it is not *Sinais* Thunder; but the ſoft and ſtill voice. It is not the voice of Mount *Ebal*, a voice of curſing and terror; but the voice of Mount *Gerizim*, the voice of bleſſing, and of glad tidings of good things. It is not the voice of the Trumpet, nor the noiſe of War; but

but a meſſage of peace from the King of peace, *Eph.* 6. 15. 2 *Cor.* 5. 18, 20. Methinks it ſhould be with thee as with the ſpouſe: *My ſoul failed when he ſpake, Cant.* 5. 6. I may ſay to thee, O ſinner, as *Martha* to her ſiſter, *The Maſter is come, and he calleth for thee, John* 11. 28. Oh now, with *Mary*, ariſe quickly, and come unto him. How ſweet are his invitations! He cryeth in the open concourſe, *If any man thirſt let him come unto me and drink. John.* 7. 37. *Prov.* 1. 21. He broacheth his own body for thee. Oh come and lay thy mouth to his ſide. How free he is! he excludeth none. *Whoſoever will, let him come and take the water of life freely*, Rev. 22. 17. *Whoſo is ſimple, let him turn in hither. Come, eat of my bread, drink of the wine which I have mingled. Forſake the fooliſh, and live*, Prov. 9. 4, 5, 6. *Come unto me*, &c. *Take my yoak upon you, and learn of me. and ye ſhall find reſt unto your ſouls.* Mat. 11. 28, 29. *Him that cometh to me, I will in no wiſe caſt out.* Joh. 6. 37. How doth he bemoan the obſtinate refuſer? O Jeruſalem, Jeruſalem, *how often would I have gathered thy Children, as a Hen gathereth her Chickens under her wings, and ye would not.* Mat. 23. 37. *Behold me, behold me: I have ſtretched out my hands all the day to a rebellious people.* Eſay. 65. 1, 2. O be perſwaded now at laſt, to throw your ſelves into the arms of love.

Behold, O ye ſons of men, the Lord Jeſus hath thrown open the priſons, and now he cometh to you (as the Magiſtrates once to them *Acts 16. 39.*) and beſeecheth you to come out. If it were from a Palace, or a Paradiſe that Chriſt

Chriſt did call you, it were no wonder if you were unwilling (and yet how eaſily was *Adam* tolled from hence?) but it is from your priſon, ſirs, from your chains, from the dungeon, from the darkneſs that he calleth you? *Eſay.* 42. 6, 7. and yet will you not come? He calleth you unto liberty, *Gal.* 5. 13. and yet will you not hearken? His Yoke is eaſie, his Laws are Liberty, his ſervice freedom: *Mat.* 11. 30. *James* 1. 25. 1 *Cor.* 7. 22. and (whatever prejudices you have againſt his ways) if a God may be believed, you ſhall find them all pleaſure and peace, and ſhall taſte ſweetneſs and joy unutterable, and take infinite delight and felicity in them. *Prov.* 3. 17. *Pſal.* 110. 165. 1 *Pet.* 1. 1. *Pſal.* 119. 103. 111.

Beloved, I am loath to leave you. I cannot tell how to give you over. I am now ready to ſhut up, but fain I would drive this bargain between Chriſt and you, before I end. What, ſhall I leave you as I found you at laſt? Have you read hitherto, and are not yet reſolved upon a preſent abandoning all your ſins, and cloſing with Jeſus Chriſt? Alas, what ſhall I ſay? what ſhall I do? Will you turn off all my importunity? Have I run in vain? Have I uſed ſo many arguments, and ſpent ſo much time to perſwade you, and yet muſt ſit down at laſt in diſappointment? But it is a ſmall matter that you turn off me: you put a ſlight upon the God that made you, you reject the bowels and beſeechings of a Saviour, and will be found reſiſters of the Holy Ghoſt. *Acts* 7. 51. if you will not now be prevailed with, to repent and be converted. Well

Well, though I have called long and ye have refuſed, I ſhall yet this once more lift up my voice like a Trumpet, and cry from the higheſt places of the City, before I conclude with a miſerable *Conclamatum eſt.* Once more I ſhall call after regardleſs ſinners, that, if it be poſſible, I may awaken them. *O earth, earth, earth, hear the word of the Lord, Jer.* 22. 29. Unleſs you be reſolved to die, lend your ears to the laſt calls of mercy. Behold, in the name of God I make open proclamation to you. *Hearken unto me, O ye Children. Hear inſtruction, and be wiſe, and refuſe it not,* Prov. 8. 32, 33.

Ho, every one that thirſteth, come ye to the waters, and he that hath no money, come ye, buy and eat, yea come, buy wine and milk, without money and without price. Wherefore do you ſpend money for that which is not bread, and your labour for that which ſatisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your ſoul delight it ſelf in fatneſs. Incline your ear and come ye unto me, hear and your ſoul ſhall live, and I will make an everlaſting covenant with you, even the ſure mercies of David. Eſay. 55. 1, 2, 3.

Ho, every one that is ſick of any manner of diſeaſe or torment, *Mat.* 4. 23, 24. or is poſſeſſed with an evil ſpirit, whether of pride, or fury, or luſt, or covetouſneſs, come ye to the Phyſician; bring away your ſick. Loe here is he that *healeth all manner of ſickneſs, and all manner of diſeaſe among the people.*

Ho, every one that is in debt, and every one that is in diſtreſs, and every one that is diſcontented, gather your ſelves unto Chriſt, and he

will become a Captain over you. He will be your protection from the arrests of the Law: He will save you from the hand of Justice. Behold, he is an open sanctuary to you, he is a known refuge, *Heb.* 6. 18. *Psal.* 48. 3. Away with your sins, and come in unto him, lest the avenger of blood seize you, lest devouring wrath overtake you.

Ho, every ignorant sinner, come and buy eye salve that thou maist see, *Rev.* 3. 18. Away with thine excuses; thou art for ever lost, if thou continuest in this estate, 2 *Cor.* 4. 3. But accept of Christ for thy Prophet and he will be a light unto thee, *Esay.* 42. 6. *Eph*, 5. 14. Cry unto him for knowledge, study his word, take pains about the principles of Religion, humble thy self before him, and he will teach thee his way, and make thee wise unto salvation, *Mat.* 13. 36. *Luke* 8. 9. *John* 5. 39. *Psal.* 25. 9. But if thou wilt not follow him, in the painful use of his means, but sit down, because thou hast but one talent, he will condemn thee for a wicked and sloathful servant, *Mat.* 25. 24, 26.

Ho, every prophane sinner, come in and live. Return unto the Lord and he will have mercy upon thee. Be entreated, Oh *return, come*: Thou that hast filled thy mouth with oaths, and execrations, all manner of sins and blasphemies shall be forgiven thee, *Mark* 3. 28. if thou wilt but throughly turn unto Christ, and come in. Though thou wast as unclean as *Magdalen*, yet *put away thy Whoredoms out of thy sight, and thine adulteries from between thy breasts*, and give up thy self unto Christ, as a vessel of holiness,

alone

alone for his uſe, and then, *though thy ſins be as ſcarlet, they ſhall be as wooll, and though they be as crimſom, they ſhall be as white ſnow, Luke* 7. 37. *Hoſ.* 2. 2. 1 *Theſ.* 4. 4. *Eſay.* 1. 18.

Hear O ye Drunkards, *How long will you be drunken? put away your wine,* 1 *Sam.* 1. 14. Though you have rolled in the vomit of your ſin, take the vomit of repentance, and heartily diſgorge your beloved luſts, and the Lord will receive you, 2 *Cor.* 6. 17. Give up your ſelves unto Chriſt, to live ſoberly, righteouſly, and godly; embrace his righteouſneſs; accept his government; and though you have been ſwine, he will waſh you, *Rev* 36.

Hear O ye looſe companions, whoſe delight is in vain and wicked ſocietie, to ſport away your time in carnal mirth and jollity with them, come in at wiſdoms call, and chooſe her, and her ways, and forſake the fooliſh, and you ſhall live. *Prov.* 9. 5, 6.

Hear O ye ſcorners, hear the word of the Lord. Though you have made a ſport of godlineſs, and the profeſſors thereof; though you have made a ſcorn of Chriſt, and of his waies; yet, even to you doth he call, to gather you under the wings of his mercy, *Prov.* 1. 22, 23. In a word, though you ſhould be found among the worſt of that black roll, 1 *Cor.* 6. 9, 10. yet, upon your through Converſion, you ſhall be waſhed, you ſhall be juſtified, you ſhall be ſanctified, in the name of the Lord Jeſus, and by the ſpirit of our God, *ver.* 11.

Ho, every formal profeſſor, that art but a luke-warm and dough-baked Chriſtian, and

reſteſt in the form of godlineſs, give over thy halving, and thy halting; be a throughout Chriſtian, and be zealous and repent, and then though thou haſt been an offence to Chriſt's ſtomach, thou ſhalt be the joy of his heart, *Rev.* 3. 16, 19, 20.

And now bear witneſs, that mercy hath been offered you. *I call Heaven and Earth to record againſt you this day, that I have ſet before you life and death, bleſſing and curſing, therefore chooſe life, that you may live, Deut.* 30. 19. I can but woe you, and warn you: I cannot compell you to be happy: if I could, I would. What anſwer will you ſend me with to my Maſter? Let me ſpeak unto you as *Abrahams* ſervant to them; *and now if you will deal kindly and truly with my Maſter, tell me, Gen.* 24. 49. Oh for ſuch a hapy anſwer, as *Rebekah* gave to them! *Gen.* 24. 57, 58. *And they ſaid, we will call the damſel, and enquire at her mouth. And they called* Rebekah, *and ſaid unto her. Wilt thou go with this man? and ſhe ſaid, I will go.* Oh that I had but thus much from you! Why ſhould I be your accuſer, *Mat.* 10. 14, 15. who thirſt for our ſalvation? Why ſhould the paſſionate pleadings and wooings of mercy be turned into the horrid aggravations of your obſtinacy and additions to your miſery. Judge in your ſelves: Do you not think their condemnation will be doubly dreadful, that ſhall ſtill go on in their ſins, after all endeavours to recall them? Doubtleſs, *it ſhall be more tolerable for* Tire *and* Sydon, *yea for* Sodom and Gomorrah, *in the day of Judgment, than for ſuch, Mat.* 11. 22, 24. Be-

Beloved, if you have any pity for your periſhing ſouls, cloſe with the preſent offers of mercy. If you would not continue and increaſe the pains of your travelling Miniſters, do not ſtick in the birth. If the God that made you have any authority with you, obey his command and come in. If you are not the deſpiſers of grace, and would not ſhut up the doors of mercy againſt your ſelves, repent and be converted. Let not Heaven ſtand open for you in vain. Let not the Lord Jeſus open his wares, and bid you buy without money and without price, in vain. Let not his Miniſters and his Spirit, ſtrive with you in vain, and leave you now at laſt unperſwaded; leſt the ſentence go forth againſt you, *The Bellows are burnt, the Lead is conſumed of the fire, the Founder melteth in vain. Reprobate Silver ſhall men call them, becauſe the Lord hath rejected them, Jer.* 6. 29, 30.

Father of Spirits, take the heart in hand that is too hard for my weakneſs. Do not thou have ended, though I have done. Half a word from thine effectual power, will do the work. O thou that haſt the key of David, *that openeſt when no man ſhutteth, open thou this heart as thou didſt* Lydia's, *and let the King of glory enter in; and make this ſoul thy happy captive. Let not the Tempter harden him in delays. Let him not ſtir from this place, nor take his eys from theſe lines till he be reſolved to forgo his ſins, and to accept of life upon thy ſelf denying terms. In thy name O Lord God did I go forth to theſe labours, in thy name do I ſhut them up.*

up. *Let not all the time they have loſt, be but loſt hours: let not all the thoughts of heart, and all the pains that have been about them, be but loſt labour. Lord put in thine hand into the heart of this Reader, and ſend thy ſpirit, as once thou didſt* Philip, *to joyn himſelf to the Chariot of the Eunuch, while he was reading thy word. And though I ſhould never know it while I live, yet I beſeech thee Lord God let it be found at that day, that ſome ſouls are converted by theſe labours: and let ſome be able to ſtand forth and ſay, that by theſe perſwaſions, they were won unto thee.* Amen. Amen. *Let him that readeth ſay* Amen.

FINIS.

Reading Mr. *Joſeph Allein* his Book, entituled *An Alarm to the Unconverted.*

READER, who ere thou art doſt chance to look,
Bleſs God directed thee to ſuch a Book:
Be ſerious when thou readeſt, 'tis no droul,
But that which aimeth to convert thy ſoul.
What mad beſotted deſperado can
Take prejudice againſt this holy man?
Who did ſincerely nothing elſe deſire,
But to prevent thy leaping in the fire;
And pen'd this Book out of a true endeavour
To keep thee from that lake which burns for ever.
I do beſeech you read it over; why
Will you be obſtinate and chooſe to dye?
Know you what Heaven is, or can you tell
The torments of thoſe damned ſouls in Hell?
Now read and pray, O pray that God will give
A true repentance, that your ſoul may live:
This Book needs no *Commendum*, for no doubt
You will commend it, if you read it out:
What did I care, ſo ſinners underſtood,
If each word were a tear or drop of blood?